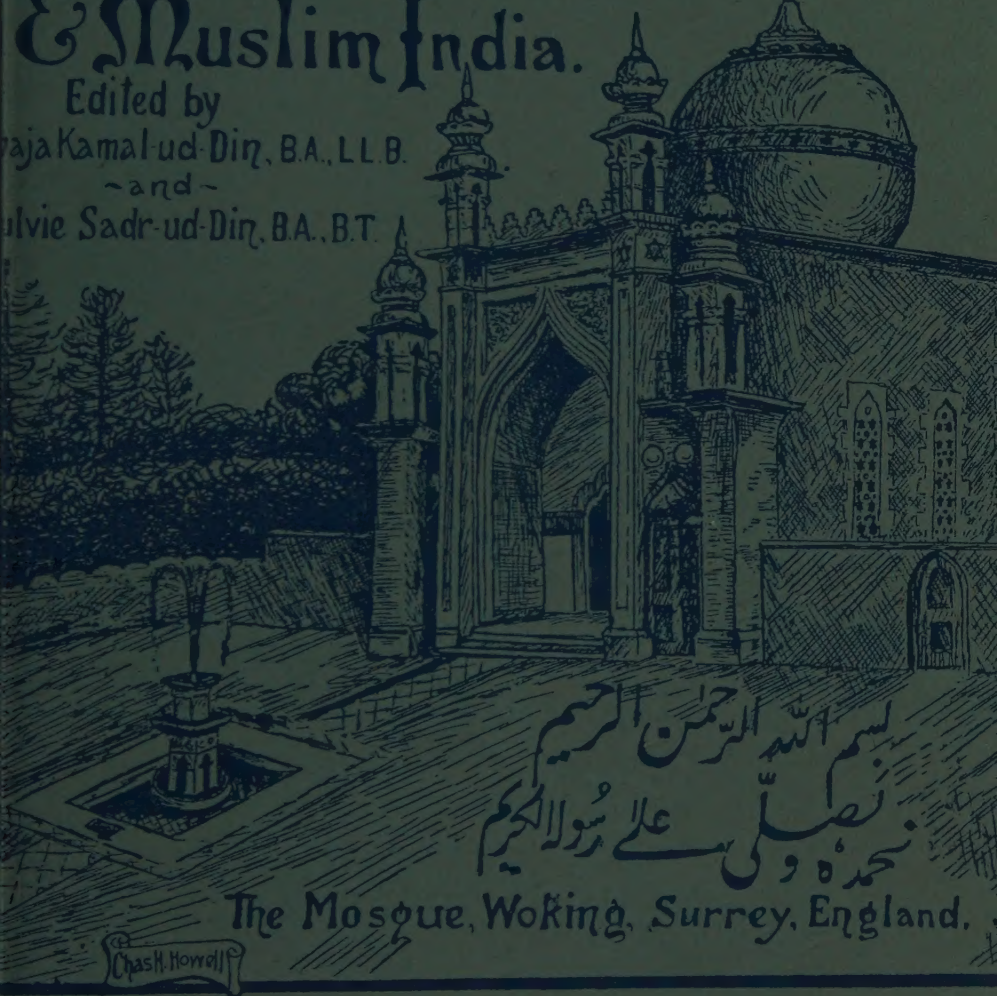


Muslimic Review & Muslim India.

Edited by
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-and-
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PRICE SIXPENCE.

اسلامک ریلو کی قیمت میں اضافہ

موجودہ ضرورتوں کے مقابل رسالہ کا حجم کافی نہ تھا اسلئے سر دست رسالہ
قریباً ڈیوڑھا کر دیا۔ آئندہ مکن سے بہت جلد حجم اور بڑے یا رسالہ مینہ میں
دو بار مہر جو اس قیمت سال روان اس وقت بعض سے بحساب پانچ روپہ وصول
ہو رہی ہے۔ اور مینہ قیمت رسالہ سات روپہ کر دی ہے۔ اسلئے میں ان اصحاب
سینکھ مت میں عرض کرتا ہوں کہ یہ رسالہ تاجرانہ اصول پر نہیں چلایا گیا۔
غرض یہ ہے کہ اسکی بہت سی کاپیاں مفت غیر مسلم دنیا میں تقسیم ہوں۔ اسلئے
رسالہ کی اس غرض کو مد نظر رکھ کر یہ حساب خود بخود زائد قیمت بجے یا لاہو
میں پیچیدہ بن تو ان کی غناست و الامین یہ امر بھی خدا پر چھوڑنا ہوں۔ میرا
تو یہی مافی غرض ہے کہ اسلام کا دشمنہ چہرہ نہ صرف غیر اسلامی دنیا پر ٹکنے
لگ گیا ہے بلکہ خود انگریزی خوان مسلم طبقہ اسلام کا عاشق ہوتا جاتا ہے
خود بخود قلوب میں تبلیغ دین کا خاص جوش پیدا ہو رہا ہے۔ کل اسلامی دنیا
از سر نو اصلی اسلامی زندگی کی طرف آرہی ہے۔ جن فریداران رسالہ کا سال
سی درمیان ماہ سے شروع ہوا ہے وہ بھی اگر گذشتہ سن کا نمبر سٹو اور حساب
شروع سال سے دست کر دین تو رسالہ سے بہت سا بوجہ بٹکا ہو جاوے گا۔
لیونکہ متفرق حساب علی کی زیادتی کو چاہئے میں اور بیان سخن بالمش نہیں۔
یہی غرض تو یہ ہے کہ حقدار مکن ہو یہ رسالہ مفت تقسیم ہو۔ سو اس میں
جو میرا مانہ بٹائے وہ عند اللہ اپنے آپ کو مہر جو کرے۔

خواجہ کمال الدین Khwaja Kamaluddin

IMPORTANT NOTICE.

To meet the complaints of such-of our readers and subscribers as may not happen to receive particular numbers of the ISLAMIC REVIEW, the undersigned requests them to inform him at once.

SH. NOORAHMAD, Manager.

THE MOSQUE, WOKING, ENGLAND.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

ISLAMIC REVIEW

AND

MUSLIM INDIA

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[No. 11

SERVICES AND CONVERSIONS.

Friday Prayers and Services are held at 39 Upper Bedford Place, Russell Square, London, at 12.45;

and

Sunday Services are held at the Mosque, Woking, at 3.15 p.m. The Muslim Church welcomes Non-Muslims as well. Collections are dispensed with and healthy criticism is encouraged.

This month has, as usual, brought several ladies and gentlemen into the fold of Islam. Some of them declared themselves publicly, while others sent in their declarations in writing. We take great pleasure in according to them most hearty and fraternal welcome, and hope that such an enthusiastic lady as Haseena and such earnest young men as Mohammad Siddiq and Burhan ud Din Ahmad will do their level best to promote Islam.

AN ENGLISH TRANSLATION OF THE HOLY QURAN

THE Maulvi Muhammad Ali, M.A., LL.B., has prepared after a labour of six years, an English translation, with necessary notes, of the holy Quran, and has sent it to us to arrange for its printing and publication here. Each copy will run up to over 1,000 pages. The cost of the undertaking is expected to be Rs. 21,000, or £1,400, if only 5,000 copies are printed. It will be possible to put up the price of each copy, cloth bound and on good paper, to 7s. each. As it is the desire of all the Muslims to present their religion—the only rational religion known to man—before the advanced nations of Europe, it will be arranged that non-Muslims get each copy at 2s. less. A half-morocco bound volume will cost an additional sum of 2s. To give an idea of the translation and the style, we give here four sample pages. Although it will increase the expense greatly, it has been thought very necessary that the text in Arabic should also accompany the translation of each verse, as is shown on one page. The translation is faithful. The notes are comprehensive and explanatory. To those who know the learned translator his very name would be a guarantee to them that the translation is scholarly and based on the authentic traditions of the great Prophet as interpreted by the Muslim *savants*. For the benefit of strangers the selection of the sample pages has been such as to give out the characteristics of the translation of the whole, so that the reader of these pages should be able to form some idea of the nature of the whole translation.

It would but be superfluous to dilate upon the need of an English translation by a person who has not only a command over the English language, but also over the original (i.e. Arabic) of a book which holds a unique position in the world of literature. We appeal to our Muslim brothers to extend us a financial help to enable us to present before the English-speaking public a translation of our heavenly Book. We also appeal to those non-Muslims who are interested in comparative theology and who would like to possess from its very source a good knowledge of that great faith which claims 400,000,000 souls scattered all the world over.

Donations, or price in advance of the copies wanted, will be gratefully welcomed.

SECTION 6.

The dwellers of the Rock and the warning from the fate of all those people.

80-84. Punishment of the dwellers of the Rock. 85, 86. The doom of the Prophet's opponents is also approaching. 87. Seven verses of the Fatiha and the Qur-án point to this. 88-93. The Prophet should not grieve on account of them, but should warn them. 94-99. He should openly declare the message and have no fear.

80 And the dwellers of the Rock¹⁰⁵⁹ too rejected the messengers.

81 And We gave them Our signs but they turned aside from them.

82 And they hewed houses in the mountains in security.

83 So the rumbling overtook them in the morning.

84 And what they earned did not avail them.

85 And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.¹⁰⁶⁰

86 Surely *your* Lord—He is the Creator of all things, the Knowing.

87 And truly We have given you seven of the oft-repeated (verses)¹⁰⁶¹ and the Mighty Qur-án.

Ar. *thy*.

1059 The dwellers of the rock are the people of Samood.

1060 *He turned away from him and left him* (TA-LL), or *he turned away from his sin or crime, he forgave him* (TA-LL). The verse gives us a true insight into the holy Prophet's mind, and not only did he act upon this injunction while at Mecca, but he was equally forgiving in his conquests. Only one instance of the conquest of Mecca is sufficient to prove this, when having captured the city which had driven him and his followers most tyrannically, and whose people were guilty of shedding the innocent blood of the Muslims, he forgave all, though he could have justly slain large numbers of them.

1061 The oft-repeated seven verses of the opening chapter of the holy Qur-án are here plainly referred to, which shows that the *Fatiha* was not only revealed but also repeated in prayers, long before the revelation of this chapter which is itself considered on the best authority to belong to an early period in the revelation of the holy Qur-án. That the reference here is to the *Fatiha* is based on the authority of Bukháree. The *Fatiha* is called the Mighty Qur-án because it contains the essence of the whole of the Qur-án.

لَا تَمُدَّنْ عَيْنَكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا
مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ
لِلْمُؤْمِنِينَ .

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ .

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِبِينَ .

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ .

فَوَرَبِّكَ لَمَسْأَلُهُمْ أَجَعِينَ .

عَمَّا كَانُوا يَعْمَلُونَ .

فَأَصْدَقَ بِمَا تُؤْمَرُ وَاعْرِضْ عَنِ
الْمُشْرِكِينَ .

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ .

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

فَسَوْفَ يَعْلَمُونَ .

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ

بِمَا يَقُولُونَ .

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ .

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ .

88 Do not strain *your* eyes after what We have given certain classes of them to enjoy, and be not grieved on their account, and make *yourself* gentle to the believers.¹⁰⁶²

89 And say: surely I am the plain warner.

90 Like as We sent down on the *obstructors*.

91 Those who declared the *Qur-an* to be a lie.

92 So, by *your* Lord, We would surely question them all.

93 As to what they did.

94 Therefore declare openly what *you are* bidden¹⁰⁶³ and turn aside from the polytheists.

95 Surely We will suffice *you* against scoffers.

96 Those who set up another god with Allah so they shall soon know.

97 And surely We know that *your* breast straitens at what they say.

98 Therefore glorify *your* Lord praising Him and be of those who make obeisance.

99 And serve *your* Lord until there comes to *you* that which is certain.¹⁰⁶⁴

Ar. *thine*.

Ar. *thyself*.

Or *dividers*
Or *divided*
the *Qur-an*
into parts
Ar. *thy*.

Ar. *thou art*.

Ar. *thee*.

Ar. *thy*.

Ar. *thy*.

Ar. *thy*.

Ar. *thee*.

1062 This verse gives us a picture of the holy mind, for which the riches and embellishments of this life had no temptation and the unequalled simplicity of his life from the time that he married a rich widow to the time that he ruled Arabia, may be guessed from the last scene of his life, when he ordered the last pie in his house to be given away to the poor. The verse, moreover, draws a picture of the utmost kindness and gentleness which he showed to his followers. The *تَوَدُّ الْعَيْنَ*, or the straining of the eyes, signifies looking desirously.

1063 This verse is generally considered as a proof of the early revelation of this chapter. Ibn-i-Hishām says that three years had elapsed from the first preaching of the Prophet before he was commanded to preach openly, quoting this verse as the commandment for open preaching. He further adds that before this the Muslims used to say their prayers in secret. This verse was therefore revealed in the fourth year of the Prophet's mission.

1064 *الْيَقِينُ*, or certainty, is here generally understood to mean *death*, because it is the one thing which is certain to come to every creature. *حَتَّى يَأْتِيَكَ الْيَقِينُ* lit., until there comes to you certainty is therefore understood to mean the whole of your life.

SECTION 13.

Former scriptures are abrogated giving place to better ones, and Islam, or the religion of entire submission, is proclaimed.

104, 105. Jewish hatred to the Prophet. 106, 107. Abrogation of previous laws and their replacement by a better law. 108-110. Their desire that Muslims should revert to polytheism. 111, 112. Only the religion of entire submission can bring salvation.

104 O you who believe! do not say *Rā'ina* and say *un-zurna*¹⁵⁰ and listen and for the unbelievers there is a grievous torment.

105 Those who disbelieve from among the people of the Book do not like, nor do the polytheists, that any good should be sent down to you from your Lord, and Allah chooses specially whom He pleases for His mercy,¹⁵¹ and Allah is the Lord of mighty grace.

106 Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it:¹⁵² *do you* not know that Allah has power over all things?

Ar. dost thou.

150 (pronounced *rd'ina*) is equivalent to *Give ear to, hearken or listen to us,* but with a slight change of accent, it becomes (pronounced *ra'ina*) which means *He is foolish or stupid or unsound in intellect,* the derivation in the first case being from i.e. *being mindful*, and in the second case from i.e., *being foolish* (LL). The Jews in derision changed the accent, "distorted the word," as stated in 4. 46, and thus made it a term of reproach. The word which means *wait for us, or grant us a little delay*, is suggested instead, because it cannot be distorted like its equivalent. The Muslims are here forbidden to use a certain form of expression, but the real object is to show how great was the hatred of the Jews towards the holy Prophet that they did not observe even the ordinary rules of decency. Morally the injunction is one worthy of the highest regard, as it disapproves of the use of words bearing a sinister meaning.

151 lit., *good*, and lit., *mercy*, both stand here for *Divine revelation*, for it was this good which the Jews would not like to be sent to the Muslims, and it was this mercy for which the Muslims had been chosen (A.H.).

152 These words are generally considered as forming the basis of what is known as the Doctrine of Abrogation in the Qur-án. The very disagreement of all authorities upholding it as to the actual verses abrogated is sufficient testimony against it, for while some accept no more than five verses to be abrogated, others carry the number to five hundred. If any verses that are to be met with in the holy Qur-án were really

107 *Do you not know that Allah's is the kingdom of the heavens and the earth, and that beside Allah you have no guardian nor helper?*

Ar. dost thou.

abrogated, there ought to have been the same agreement regarding their abrogation as regarding their being part of the Divine revelation. But the hopeless disagreement on this point shows clearly that the doctrine of abrogation in the Qur-án is based on mere conjecture. Moreover, there is not a single tradition tracing the abrogation of a single verse to the holy Prophet who could be the only authority whose pronouncement regarding the abrogation of a verse could be accepted as final. That is another reason which discredits the doctrine of the abrogation of the Quranic verses. In the Qur-án itself this verse and 16. 103 are looked upon as lending colour to the doctrine of abrogation, but as a matter of fact they do not lend any support to this doctrine, as the following discussion on the true significance of this verse shows, a discussion as to the meaning of 16. 103 being reserved for its proper place.

Reading the verse under discussion in the light of the context it is clear that the Jews are addressed here. The two previous sections deal, more or less, with a particular Jewish objection to the revelation of the holy Prophet, Muhammad, viz., that they could not accept a new revelation which was not granted to an Israelite. This is plainly stated in verses 90 and 91: "Evil is that for which they have sold their souls that they should deny what Allah has revealed out of envy that Allah should send down His grace on whomsoever of His servants He pleases"; "They say we believe in that which was revealed to us and they deny what is beside that." The same subject is continued, the Jews being addressed throughout. Their objection was: Why another revelation was sent down to Muhammad, on whom be peace, and why was a law containing new commandments promulgated? That objection was to be answered. The answer is given partly in verse 105 and partly in the verse under discussion. In the former of these they are told that Allah chooses whom He pleases for His revelation. In the latter, that if one law (i.e. the Jewish law) was abrogated, one better than it was given through the holy Prophet. The word *ayat*, which means a message or a communication, does not signify here an *áyat* of the holy Qur-án, but the message or the law given to the Jews. In the verse that follows, attention is called to the laws of nature as prevailing in the universe. Is it not true that the old order in nature gives place to a new one, the inferior to the better? It was therefore quite natural that the Mosaic law, which was in the main given for a particular people in a particular age and suited their requirements, should give place to a new and a universal law, the law of Islam. The old law had been partly forgotten and what remained was now abrogated to give place to one better and in certain matters one like it. It would thus be seen that the reference here is to the abrogation of the Jewish law, the statement being really an answer to the objection of the Jews, and there is no mention of the abrogation of the Quranic verses. See also note on 16. 103, which being a Meccan revelation, makes it clear that similar words refer to the abrogation of a previous law, for details of the Muslim law were revealed at Madina, and consequently there could possibly be no abrogation of the Quranic verses at Mecca; nor is any Meccan verse considered even by the upholders of the doctrine of abrogation to be among the verses which abrogate others. It may also be added that in the words *one like it*, the reference may be to the prophecy of Deut. 18. 18, the significance of the verse in this case being that *the new law was really better than the like of it*, i.e. *the Jewish law*.

In the name of Allah, the Beneficent, the Merciful.

1. *Consider the fig and the ^b olive	^a 2099 ^b 1757
2. And Mount Sinai	
3. And this city *made secure ²⁷⁶⁶	^c 469

THIS chapter shows, by drawing a comparison between the Mosaic dispensation (of which the *fig* is a symbol, thus giving its name to this chapter) which was to wither away like the fig in the Gospel, and the Islamic dispensation which is represented by the olive, which being neither eastern nor western its oil would light the world for ever, that man has been so created that he can rise to the highest degree of eminence if he sets before himself the right principles and acts on them ; and that he degrades himself to the lowest position in creation if he is not guided by right principles, or, being so guided, fails to act on them. Thus it refers to the perfection to which the superstitious Arabs were to be raised through the holy Prophet, as a nation reduced to the abject condition of slavery in Egypt had been made a ruling nation by Moses ; at the same time giving a warning that as the Israelites, failing to abide by those noble principles which had been the means of their exaltation, had again been subjected to disgrace, a similar fate may befall the Muslims if they do not abide by those noble rules of conduct through which they attained to greatness and glory.

The chapter belongs to the same early period as the other chapters preceding it ; though suggestions have not been wanting as to its being a Medinian revelation, which, however, being devoid of basis, need not be discussed seriously.

2766. The *fig* and the *olive* stand respectively for the law given on Mount Sinai and that revealed in the sacred city of Mecca, and the two verses that follow make it clear. It must be remembered that a comparison between Moses and the holy Prophet Muhammad is introduced in very early revelations, as here, and in 52. 1-6 and 73. 15. That the *fig* stands for the Jewish dispensation is a fact admitted by all com-

	4. Certainly We created man in the best make	cf. 2. 30
	5. Then ^a We render him the lowest of the low	^a 24

mentators of the Bible, and this is the significance underlying that otherwise inexplicable circumstance relating to Jesus' cursing the fig-tree and its withering away. It is said in Matt. 21. 19, that Jesus coming from Bethany early in the morning and finding himself to be hungry drew near to a fig-tree so that he might gather some figs, and seeing nothing but leaves upon it, he cursed the tree, and immediately it withered to the root. Even the Christian commentators of the Bible have had to admit that this action of Jesus signified the rejection of the Jews. Jesus' action really meant that the Jews resembled the fig-tree which had only leaves but no fruit, and even the leaves, representing their outward actions of piety, should now wither away. The rejection of the Jews is more plainly referred to by Jesus in the parable of the garden (Matt. 21. 33), which ends with the significant words: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21. 43). The words of the holy Quran we are commenting upon give us to understand that the Muslims are that other nation. It may be added that the prophet Jeremiah also compares the Jewish nation to two baskets of figs, the good figs standing for the righteous from among the Jews, and the vile figs for the wicked ones (Jer. chap. 24).

As regards the olive, some Bible references no doubt hint at that also being a symbol of the Jewish nation: but the holy Quran compares it here to the law of the holy Prophet Muhammad (may peace and the blessings of Allah be upon him); and this is explained and made clear by a later revelation: "A likeness of His light is as a pillar on which is a lamp; the lamp is in a glass, the glass is as it were a brightly shining star lit from a *blessed olive-tree*, neither belonging to the East nor to the West" (24. 35). Here clearly Islam is represented by the olive-tree, and hence the olive must be taken for a symbol of Islam. For a fuller explanation see footnote 1757.

The comparison is to show that whereas the law given on Mount Sinai was to pass away like the fig-tree in Jesus' parable, the new light lit from the blessed olive-tree was never to be

	<p>6. Except those who believe and do good ; so they shall have a reward never to be cut off ²⁷⁶⁷</p> <p>7. Then what is it that makes <i>you</i> give the lie after (this) to the judgment ?</p> <p>8. Is not Allah the best of the Judges ? ²⁷⁶⁸</p>	<p>Ar. <i>thee</i></p>
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extinguished, because it neither belonged to the East nor to the West, but was meant for all men in all ages, while Moses' law was limited by considerations both of time and place. Thus the universality of the holy Prophet's mission is also hinted at here.

2767. The consideration of the mission of Moses, as well as that of Muhammad (peace be on them), leads to one and the same conclusion, viz., that man has been created in the best of make, i.e. with enormous capability for progress, but he abases himself so as to make himself the lowest of the low, as the idol-worshippers by bowing low before such inanimate objects as stones, or as the Israelites by neglecting the injunctions which had been given to them through the prophets. All the prophets from Moses down to Jesus and the holy Prophet Muhammad laid stress upon the fact that obedience to Divine commandments was the true source of man's greatness. The words contain a general law for the advancement of man as well as a prophecy relating to the high degree of perfection to which the Arabs were going to be raised by the holy Prophet, and the impending fate of the Meccan opponents who were to be abased and made low in the land if they did not respond to the Prophet's call. Only by a wild stretch of imagination could the words be applied to the so-called Adam's fall and its supposed consequences. Adam's going out of the garden could not be described as the lowest of the low, and the exception regarding the believers shows the reference to be to the general condition of man.

2768. Both this verse and the one preceding it refer to the Divine judgment awaiting the rejectors of the holy Prophet. The judgment is as well a judgment of the guilty in this life as in the next.

WHAT IS ISLAM ?

Islam is a simple Faith. A belief in One and only God (Allah), possessing all the conceivable good attributes and absolutely free from all frailties, is its first principle. Those who follow Islam are called Muslims or Musalmans, but **not** Muhammadans. They worship One God—the All-mighty, the All-knowing, the All-just, the Cherisher of the Worlds, the Master of the East and the West, the Author of the heavens and earth, the Creator of all that exists. The God of Islam is Loving and Forgiving, but also just and swift in reckoning. He is the Friend ; the Guide ; the Helper. Every place is sacred to Him. There is none like Him. He has no partner or co-sharer. He has begotten no sons or daughters. He is free from passions, and is indivisible, impersonal. From Him all has come and to Him all return. He is the Light of the Heaven and the Earth, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

The Prophet of Islam was Muhammad, whom the Muslims must follow. He was the last Prophet, and finally and faithfully preached and established the doctrine of the Unity of God in a way that it can never now be shaken by any amount of progress of rationalism. Those who believe in the doctrine of the Unity of God are expected to respect His servant and messenger who established that doctrine. Muhammad is highly revered by all the Muslims, but is recognized as a man as are other Prophets, like Abraham, Moses, Jesus, etc., who are all respected by Muslims as righteous persons sent down by the loving God to guide His children. All the Prophets, whether of the East or the West, the North or the South, brought the same common message from the Creator, but their followers afterwards altered or corrupted it until Muhammad came, who left behind him an uncorruptible book.

The Gospel of Muslims is Al-Quran. It teaches man how to hold direct communion with his Maker, and also how to deal with his fellow-beings as well as God's other creatures. It has enjoined, "Be constant in prayer, for prayer preserveth from crimes and from that which is blamable, and the remembrance of Allah is surely a most sacred duty." But it has also said, "Blessed are they who fulfil the covenant of God and break not their compact ; and who join together what God

hath bidden to be joined ; and who fear their Lord and dread an ill-reckoning ; and who from a sincere desire to please their Lord are constant amid trials, and observe prayers, and give alms in secret and openly out of what We have bestowed on them ; and turn aside evil with good ; for them there is the recompense of that abode, gardens of eternal habitation, into which they shall enter, together with such as shall have acted rightly from among their fathers ; their wives and their posterity and the angels shall go in unto them by every portal (saying) Peace be with you ! because you have endured with patience " (Sura xiii. 20-24).

Al-Quran is a book which has withstood the ravages of time, and stands to-day, after more than thirteen centuries, word for word and letter for letter as it came out of the mouth of the Prophet Muhammad. There are hundreds of thousands of Muslims who know the whole of it by heart. It is an uncorrupted and a living book, and the religion it preaches is a living religion.

There is no Priesthood in Islam. There is no intercession, no redemption, no saviourship. Every soul is responsible for its own actions. Islam points out both the ways—the one which brings to God, and that is *good*, the other which leads away from Him, and that is *evil*. No one can carry the burden of the other. Sincere repentance secures forgiveness. "O My servants, who have transgressed to your own injury, despair not of Allah's mercy, for all sins doth Allah forgive, gracious and merciful is He" (Quran, chap. xxxix. 54).

Islam does not recognize any difference of sex in piety. Whether males or females, those who act rightly get their salvation. It does not lay down that human beings are born sinners or that woman was instrumental in the "fall of Adam." The holy Prophet has said, "Paradise lies at the feet of mother."

Islam forbids impurity of every kind. Cleanliness, both of body and mind, is essential for a Muslim. Physical cleanliness is a natural concomitant to the idea of moral purity, for no man can approach Him Who is All Pure and Clean in a state of uncleanness. All intoxicants are forbidden, so is gambling and the flesh of the pig. Suicide is unknown among Muslims.

Islam enjoins prayers, fixed alms to the needy, fasting,

affection to parents and kindness to all creatures—even animals and birds.

Islam encourages rationalism and scientific research by declaring that sun and moon and all the elements are subservient to human intellect and will in a great measure.

The Universal Brotherhood of Islam has been joined by many English men and women of different grades in society. A British Muslim Society has been formed which has Lord Headley as its president, Mr. J. Parkinson as its vice-president, and Mr. Sims as its assistant-secretary. The Russian nobleman Yourkevitch, the French Viscount de Potier, the Egyptian Princess Saleha, Capt. S. Musgrave, Lieut. Barry Gifford, Mr. Basheer Muller, Major R. Legge, Prof. N. Stephen, Prof. H. M. Léon, M.A., Ph.D., LL.D., Prof. Ameen J. Whymant, Ph.D., Litt.D., Mrs. Clifford, Miss Bamford, Mrs. Howell, Miss Potter, Dr. Smith, Mr. Flight, Madam Bloch, Mr. and Mrs. Welch, and Mrs. Rose Legge are some of its members. The Brotherhood, being universal, is open to all, and anybody who would like to join it can either attend the Friday Prayers at 1 p.m. at 39, Upper Bedford Place, London, W.C., on any Friday; or Sunday services held at 3.15 p.m. at the Woking Mosque; or send the accompanying declaration to the Imam of the Mosque, Woking, Surrey, who will always be glad to answer any inquiries. Islam claims to be a rational faith, and undertakes to satisfy the reason and conscience both, so criticism is encouraged and every effort made to answer questions satisfactorily.

DECLARATION FORM.

I _____ son
daughter of _____
of (address) _____ do hereby faithfully and solemnly declare of my own free will that I adopt ISLAM as my religion; that I worship One and only Allah (God) alone; that I believe Muhammad to be His messenger and servant; that I respect equally all prophets—Abraham, Moses, Jesus, etc.; that I will live a Muslim life by the help of Allah.

*La ilaha ill-Allah,
Muhammad al rasul-Allah.*

N.B.—Please address all enquiries to the Maulvi Sadr-ud-Din, B.A., B.T., Head of the Mosque, Woking, Surrey.

THE EIDULZUHA AND HOW WE CELEBRATED IT

And he (Abraham) said, "Verily, I repair to my Lord who will guide me :

O Lord grant me a righteous issue.

We announced to him a youth of meekness.

And when he became a full-grown youth,

His father said to him, "My son, I have seen in a dream that I should sacrifice thee ; therefore, consider what thou seest right."

He said, "My father, do what thou art bidden ; of the patient, if God please, shalt thou find me."

And when they had surrendered them to the will of God, he laid him down upon his forehead :

We cried unto him, "O Abraham !

Now hast thou satisfied the vision." See how we recompense the righteous.

This was indeed a decisive test.

And we ransomed him with a noble victim,

And we left this for him among posterity,

"Peace be on Abraham !"

Thus do we reward the well-doers,

For he was of our believing servants.

And we announced Isaac to him—a righteous Prophet—

And on him and on Isaac we bestowed our blessing. And among their offspring were well-doers, and others, to their own hurt undoubted sinners.—AL-QURAN.

THOUSANDS of years ago in the land of Arabia—the land of pure sand—the holiest of all lands because there was born the Last Prophet, the *Habeeb Allah*—there lived a noble soul, the Prophet Abraham, who was a true and obedient servant of God—a Muslim. He had a noble wife living with him in the same land, and had a noble son born to them. The whole land was full of idolaters. The whole world was full of idolaters. But the great Patriarch Abraham—who is called the father of Prophets—and his family kindled the torch of the belief in the Unity of God. They defied the world in their belief. They were strong and unflinching in their convictions. The All-wise and All-loving Allah wanted to make them an example to the world of their day, and also for the coming generations. He inspired them with such a love of Himself which became an object-lesson to the whole world afterwards. As a test of their love, and more as an example to the others, one night Abraham had a vision that his God desired him to sacrifice his one and only son. The Jewish, the Christian, and the Muslim traditions

all agree on this point that Abraham at that time had only one son, and that the vision demanded his sacrifice. The Jews and the Christians believe that that son was Isaac, but that belief cannot be supported by historical evidence, and Islam, which came afterwards, corrected the Jewish and Christian tradition on that point as on many other points. It was Ismail, the son of Abraham by Hajara, not Isaac, his son by Saara, who was offered by Abraham to be sacrificed. Isaac was born long after the offered sacrifice, and, in fact, as a reward, from the loving Creator, of the submission to His will shown by Abraham in offering that grand sacrifice—the sacrifice of his then one and only son. The Jews and the Christians attach no importance to this boldest and grandest landmark in the development of the belief in the Unity of God—this first stone upon which some centuries afterwards *the* most loving and dutiful son of all Allah's millions upon millions of sons was to raise up a structure of everlasting strength, elegance, and beauty—this fundamental basis of the most rational, most simple, most natural, and most elevated faith of Islam—resignation to the will of God. When Abraham saw the vision he revealed it to his son in the unrepachable terms given by the Holy Quran. In those days human sacrifice was a very common institution, and gods made of wood and stone always successfully demanded from their devotees a propitiation of their fiendish wrath by the sacrifice of their (the people's) dearest and nearest relations. When Abraham denounced those gods to be mere graven images without any power, authority, morality or intellect, and devoted himself to the worship of a loving and living God, those idolaters expected from him also a submission to His will. The vision came to him and he put it to his son. Neither the father nor the son was ready to let any doubt be cast upon their faith in one and only God, so both got ready for the sacrifice. But at the very eleventh hour, after the son had heroically laid down his head on the stone to be chopped off by the hands of his own loving father, after the blindfolded father had raised his hand to kill like a ram his one and only son, a miracle happened, and the axe that fell from the hands of Abraham severed the neck of a ram and *not* of his one and only son. Thus was a lesson given to those idolatrous people of the day who sacrificed human beings at the altar of ferocious and fiendish gods. Thus was a lesson given to those others who were to follow them, that the true and real God—the one and only Allah—is a loving God and is not propitiated by human blood. The Jews have utterly ignored that lesson. The Christians have actually defied that lesson and have gone to the length of asserting this blasphemous belief that the loving God was never satisfied until he had got His own "one and only begotten" son sacrificed by man at His own altar. But we Muslims have taken that lesson to heart, and every year all over the world we celebrate that grand sacrifice. Wherever Muslims live they keep up the memory of that sacrifice. The festival of Eidulzuha has become a national festival all over the Muslim world. It has become a religious

institution. It is the duty of every Muslim, who can afford to do so, to visit at least once the holy land of Mecca on the occasion of Eidulzuha, and there offer a sacrifice in memory of the sacrifice offered by Abraham. Every year on the occasion of the Eid hundreds of thousands of Muslims from all parts of the world, of every race and colour, visit Ka'aba—the temple first built by Abraham and his son to worship the one and only true God—to perform the pilgrimage so as to keep up the memory of that grand sacrifice. Whether a king or a peasant, a rich man or a poor man, of Europe or Asia, Africa or America, all have to do the pilgrimage in an unsewn simple garment with a devotion, and humility, and submission well worthy of the example of that grand and noble Prophet Abraham (may the peace of Allah be upon his soul!) If there was any incident in the long, long history of human evolution worthy of an everlasting commemoration it was that incident of the sacrifice by Abraham and Muhammad (may the peace of Allah be upon his soul!) has made it an everlasting institution. How grand, noble, and selfless indeed it was of Muhammad to do so! When we go on our pilgrimage to Mecca we do not go to do homage to him or to his memory—how very dear and sacred that memory is to us is known only to a Muslim heart—but to the memory of Abraham, his son, and also his wife. In Europe it is a mistaken notion that Muhammad is buried at Mecca and Muslims go there annually to worship his tomb. The fact is that Muhammad's tomb is in Medina, miles and miles away from Mecca. When Muslims go to the pilgrimage to Mecca, or when they celebrate at other places the Eidulzuha—the festival of sacrifice—they commemorate the memory of Abraham, his son, and his wife.

And so on October 20th we commemorated the same memory by the celebration of the Eidulzuha at Woking.

The evening of the 19th was wet. Our little Mosque is too small to contain all those true Believers—European and non-European, English and Indian, civilians and soldiers—that were expected to come for their thankoffering in a common and congregational prayer to one and only Allah; so the outlook was not very bright for the prayers to be held in the open. But this dusty frame of mankind contains in it a power that can, if properly evolved and utilized, control even the elements; even the ever-changing and always unreliable weather of England can be regulated by the human will-power, if that power is strong enough. In any case the day of October 20th, when we said our prayers on the lawn of the Woking Mosque, was remarkably bright, and even warm. Some jovial Muslim students had already arrived an evening before from Cambridge and Oxford. Our Muslim sisters from the town came early in the day to make the necessary arrangements for the feast and festival. Buntings of various colours from the poles of the gate—upon which rests a great signboard with the ever-living words, "The Lord our God is

one God," written in letters of gold, thanks to the generosity of Malak Feroz Khan, of India—to the Mosque, added some brightness of their own. The spire and crescent on the dome of the little Mosque, gilt by the loving hands and at the personal expense of Mr. Howell, of Woking, shone in its beauty and elegance as it will *Insha Allah* always shine. People of different creeds, country, and colour began to come in at about 10.30 a.m., and the compound of the Mosque began to fill up.

This Mosque was built up by the money of the then ruler of Bhopal State, and even now the present generous ruler of that State, who is a talented and well-travelled noble woman, takes a keen interest in it and in different Muslim institutions. Her son, the young Prince Muhammad Hameed-ullah Khan, has recently presented to the Mosque a beautiful, thick, costly carpet, which increases the elegance of the Mosque inside. The Mosque being too small, rugs and carpets of different colours and designs were spread on the lawn for the prayers; young girls, English and Egyptian, were seen running about with their heads covered up with fine chiffon scarfs (duppattas), young children captained by Harold (Qasim) Howell were in red Turkish fez.

The contingent of Indian soldiers was loudly cheered. There was at least one Muslim English soldier conspicuous in his khaki. Sir Theodore Morison had also responded to the Muslims' invitation and was present. We knew that His Highness the Aga Khan, with Mr. Mirza Abbas Ali Beg, was also coming to join us in our prayers, but he had not arrived when the prayers started. Lord Headley was also a little late. Muslim etiquette is proverbial. Muslim society respects age and status. But Islam is a democratic faith and Muslim brotherhood does not recognize the limitations of wealth or rank. The prayers began at the appointed time without waiting for His Highness. But when the Imam rose after prayers for his sermon he saw a thrilling sight. In the last row in the corner was seen His Highness the Aga Khan, G.C.S.I., G.C.I.E., etc., in a Turkish fez, sitting shoulder to shoulder with ordinary soldiers. He had arrived late and had respectfully taken his place in the last row and humbly joined the prayers. Only a few days before His Highness had lunched, as he often does, with H.M. the King of these islands—the Emperor of India. H.H. the Aga Khan is himself the head of a community which respects him more than it does any King or Emperor, yet what could be a more practical example of the democratic socialism of Islam than what he presented on the Eid day? Lord Headley also sat at the back. If he had not adopted our democratic faith he would have at his prayers had his own pew. The congregation was international and cosmopolitan, as on the occasion of the Eid of the Fast. The number was much larger. People from different countries, of different nations, speaking different languages, in different costumes, prostrated themselves before the one and only Allah—the common cherisher of the East and the

West, the one Creator of the whole universe. After the prayers we all embraced or shook hands with each other with fraternal affection. The Muslims of the town were introduced to His Highness, who shook hands with them all. His Highness was surprised to hear the universal Muslim greeting *Assalam alaikum* from a young girl, Miss Olive (Zaitun) Howell, and asked her whether she knew what it meant. The reply was prompt in the affirmative, "Peace be upon you." Maulvi Sudr-ud-Din treated all with quite Muslim hospitality. The dinner was Oriental, having been cooked by Mustafa Beg with fraternal interest, and was very much appreciated by all, especially by Begum Abbas Ali Beg and Begum Latifi, who are, as Indian ladies generally are, connoisseurs of the art of cookery.

In the end a charming English lady who has been visiting the Mosque for about ten months and whose sister had already accepted Islam and was given the sweet name of Fatima, declared that she also was a Muslim. Mirza Abbas Ali Beg gave her the appropriate name of "Haseena." And thus closed a day which we hope and trust will be remembered as one of those landmarks in the history of nations and countries which indicate the beginnings of bright epochs. Islam has entered these islands with its spiritual force—a force stronger than any physical power. It cannot be set back now. It is sure to conquer. This terrible war which is the child of Materialism has set people a-thinking. They have begun to see how ferocious and uncanny the children born of Materialism are and what damage they do to our ships when they attack them in the shape of submarine torpedoes, and what loss is suffered in property and human life when they attack them in the form of the Zeppelin bombs. They are beginning to realize how utterly impotent Christianity has proved in keeping Materialism under sound control. They are seeing the result of their arrogance and pride in their material progress, in their supposed racial or colour superiority. They will soon realize how faulty the Christian notions are when they limit the kingdom of God to one country and race, and when they deprive all those of salvation and civilization who do not believe in the cleansing power of the blood of Jesus or in his "sonship." The beginning of the end of the domination of Christianity is clearly visible, and the downfall of Christianity is sure to be followed by the downfall of scepticism and atheism. The present ungodly civilization will give place to a spiritual civilization and culture—material tendencies of humanity will come under the control of an effective, practical, scientific, rational, and ethically highly evolved systematized faith, and thus Islam shall come to its own. *Insha Allah.*

AL-QIDWAI.

ISLAM IN THE BIBLE

ISLAM claims to have been coeval with the birth of man. Along with other faculties, conscience or religious impulse was also implanted in him at the time of his birth. Adam was the first Muslim. All the prophets cherished and practised Islam. Muhammad (peace and blessings of God be upon him and all the other prophets) was the last exponent of Islam. No doubt we owe to him a completely developed form of this religion of humanity or religion in harmony with human nature, and he was decidedly the foremost Muslim in the most complete sense of that term. The Quran puts in his mouth "*Wa ana avvalul Muslimeen.*" But in the Quran Abraham has also been called a Muslim, and in fact Islam considers not only every prophet to have been a Muslim but that every child is born in that nature's own faith—Islam.

Such a claim on the part of Islam induces a student of theology to make researches in other scriptures to see if they support the claims of Islam. But here the first difficulty encountered is to find historically authentic books; and those being non-existent, one has to content himself with those that are available, although they have, he finds, only a sprinkling of truth in them. Turn, for instance, to the Old Testament, a book which is respected by the Jews and Christians alike. It says (Deut. vi. 4, 5): "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This verse is nothing but Islamic in its import. It enjoins in explicit terms that all our devotion, love, and worship should exclusively be reserved for One Lord. It leaves no room for any trinity or any multiplicity of Divinity. In that we are commanded to cherish love for no other being than the One Lord. Isaiah (chap. xliii. ver. 8) shows that the One Lord is very scrupulous in declaring Himself without a peer when He says: "I am the Lord: that is my name: *and my glory will I not give to another*; neither my praise to graven images." Malachi (iii. 6) gives out that God is unchangeable, and says "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed."

The verses in the Quran (the Muslim Bible or the Last Testament) urging upon Jacob and other prophets the imperative necessity of adhering to the belief in the Unity of God, are:

And when Abraham, with Ismael, raised the foundations of the House, they said, "O our Lord! accept it from us; for thou art the Hearer, the Knower.

O our Lord! make us also Muslims, and our posterity a Muslim people; and teach us our holy rites, and be turned towards us, for thou art He who turneth, the Merciful.

O our Lord! raise up among them an apostle who may rehearse thy signs unto them, and teach them 'the Book,' and Wisdom, and purify them: for thou art the Mighty, the Wise."

And who but he that hath debased his soul to folly will mislike the faith of Abraham, when we have chosen him in this world, and in the world to come he shall be of the Just?

When his Lord said to him, "Resign thyself to Me," he said, "I resign myself to the Lord of the Worlds."

And this to his children did Abraham bequeath, and Jacob also, saying, "O my children! truly God hath chosen a religion for you; so die not unless ye be also Muslims."

Were ye present when Jacob was at the point of death? when he said to his sons, "Whom will ye worship when I am gone?" They said, "We will worship thy God and the God of thy fathers Abraham and Ismael and Isaac, one God, and to Him are we surrendered (Muslims)."

That people have now passed away; they have the reward of their deeds, and ye shall have the meed of yours: but of their doings ye shall not be questioned.

They say, moreover, "Become Jews or Christians that ye may have the true guidance." Say: Nay! the religion of Abraham, the sound in faith, and not one of those who join gods with God!

Say ye: "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their

Lord. No difference do we make between any of them : and to God are we resigned (Muslims)."

If therefore they believe even as ye believe, then have they true guidance ; but if they turn back, then do they cut themselves off from you : and God will suffice to protect thee against them, for He is the Hearer, the Knower.

Islam is the Baptism of God, and who is better to baptise than God ? And Him do we serve.

Say : Will ye dispute with us about God ? when He is our Lord and your Lord ! We have our works and ye have your works ; and we are sincerely His.

By comparing the verses of the Old Testament with the texts of the Quran, one can see that the old prophets did not but entertain a firm belief in the Unity of Allah, and that they made every endeavour to see that their children continued to adhere to that faith. However, as the Jews do not now in any case contest the cardinal Islamic principle of the indivisible Unity of Allah as the Christians unfortunately do by introducing the Trinity, we should fall back to the New Testament to see whether Christ Himself cherished un-Islamic or Islamic belief as to the Unity of God. St. Mark records a request, in chapter xiii. ver. 28, by a scribe made to Jesus Christ with the object of learning the fundamental principles of religion. The answer, coming as it does from Jesus Christ, throws a very vivid light on the problem with which we are concerned here. Jesus Christ is believed to have been struck with the admirable conviction of the scribe of the Unity of Allah, and with his practice of loving his neighbour as himself. The interesting conversation is given in these words:—

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord :

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

thy mind, and with all thy strength : this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

The last verse quoted above embodies the views of Jesus Christ on salvation. By believing in One God, and consigning the whole of love, devotion, and worship to Him, and by loving the neighbour, one can enter into the Heavenly Kingdom. How can any man after that dare hold any belief in the dogma of Trinity or in the cleansing powers of the blood of Jesus? St. Luke professed the same belief as cherished by St. Mark. The former, besides his corroboration of the latter's views, gives in the tenth chapter an extended meaning to the word "neighbour," and thus approaches the Islamic principle of belief in the Unity of God and of service to all His creatures.

An impartial study of the New Testament itself should convince every one of the fact that Christ was none but a Muslim as far as the belief in the Unity of Allah was concerned. Because the age was not ripe for it, no prophet before the last preached that highly developed conception of God which Muhammad preached, but all the prophets without exception preached the same fundamental principle—the unalterable principle of the Unity of God. Muhammad (may peace be on him) never felt shy to proclaim "I am no innovator." He said that "his God" was the same God as that of the Christians and of the Jews, that "we should all worship the One Lord, and should exclude the prophets or intermediaries or intercessors" from that worship which is due to Him and Him alone. The Jews and the Christians who followed his advice were incorporated

into one brotherhood with the Muslims. To-day, too, they can do immense service to the world, by helping to establish a real and universal brotherhood of man in the worship of one common Creator, by believing that the Lord our God is One Allah, and by extending an ungrudging love to all mankind without any distinction of colour or creed or country.

To worship one and one Allah (God) alone, and to be of service to all His creatures, is the fundamental principle of Islam. This and this alone was the cardinal principle of all faiths before they were corrupted. Let us all unitedly fall back to that common faith and be brothers on this earth, loving one another with fraternal affection and worshipping our common Creator and Cherisher, to Whom and Whom alone belong the East and the West and all that exists on this globe. The real teachings of Jesus were purely Islamic and "the unadulterated portions of the Gospels" as shown by Mr. Gambier Bolton, F.R.G.S., F.Z.S., President of the Psychological Society, London, give the same lessons thus:—

The universal Fatherhood of God. (*"We have one Father, even God."*) The universal brotherhood and sisterhood of all men and women. (*"All ye are brethren."*) That within each one of us is a spark of the Divine (the God within), so that with the Elder Brother, we also are Divine. (*"One God . . . in you all."*) That God is Spirit (*not anthropomorphic*)¹ and that we also are Spirits, clothed, whilst here, with an earth-body, and a spirit-body (the soul), (1 Cor. xv. 44), and that we are each one of us, therefore, spiritual sons and daughters of the Living God. (*"We are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ."*) That there is no mediator between the Father and His children. (*"I will arise and go direct to my Father."*) That for every sin committed, we pay in full; each one for himself or herself, alone. (*"Whatsoever a man soweth, that shall he also reap."*)

That every kind and loving thought is a "prayer" acceptable to God; and therefore our daily lives should be, nay, must be, lives of incessant prayer. (*"Pray without ceasing."*) That "heaven" and "hell" are not places above, below or around us, but are states or conditions *within us* at this moment. (*"The kingdom of Heaven (or Hell) is within you."*) That the

¹ *I.e.*, not a being of human passions, human likes and dislikes—a Deity, half man, half God.

"Judge" before whom we shall each appear when we awake in the other life, is the "still, small voice" of *our own conscience*; and that the question on that day will be, not "What did you *believe* when on earth, what *faith* did you profess?" but "What have you *done* for the praise and glory of God: what have you *done* for the good of your fellow-men and fellow-women: what have you *done* for the good of your own body, soul, and spirit?" (*"Faith without works is dead."*)

WHAT IS THE RELIGION OF NATURE?

THERE have been people and there are people who do not see any design in this gigantic universe. In their opinion this marvellous theatre where innumerable actors take part day and night was set up automatically. They think that matter and energy were never created and shall never end, and that they of their ownself formed, quite at haphazard, all that exists in this universe. They go so far as to believe that even life and consciousness are material. The greatest materialist of our age, who is perhaps the most learned man of our day in modern science and literature, is a preacher of a faith which is said to be a new one. Monism discards the duality of energy and matter, and leaves the latter alone the Creator, Sustainer, and Cherisher of the universe. It gives matter the attributes of being eternal and infinite. But the most surprising part of all this materialistic faith is that its followers do not give their God any attributes of intelligence or of consciousness. That is, they believe their Creator to be inferior to themselves. They profess to know that the organic world on our earth, as the inorganic frame of the earth itself, have continuously developed "in accordance with eternal iron laws." But they fail to see that the very existence of those "iron laws" proves that there must be an intelligent and conscious jurist to frame those laws. Surely this huge and marvellous solar system could not have been evolved at random, and the principles of gravitation, which have been proved to be exact and mathematical, must have been set by some intelligent Mind. Surely the orderly evolution of the marvellous instinct of bees and still more marvellous reasoning of man must have had some Designer of supernatural intelligence and skill. It is said that

the innumerable varieties of animals and plants which during the course of millions of years have peopled our planet are all simply branches of one single genealogical tree, and that the human race itself forms only one of the newest, highest, and most perfect offshoots from the race of the vertebrates. It is declared that for a long time our planet was inhabited solely by Protista or single-celled primitive creatures, and then from Cœnobia or social unions of these, influenced by heredity, arose the lowest bistones, multicellular plants and animals, and so step by step we came from the oldest metazoa up to the newest Man. Now, can any sane man really think that all that elaborate system through which man was evolved from a plasmic cell was not the work of some conscious and intelligent master of the sciences of palæontology, anatomy, and ontogeny? To give the first moneron all the potentialities of developing through innumerable ages into a highly developed man requires a supernatural skill and intelligence. In fact, the theory of evolution necessitates greater skill in the Designer than the theory of creation. No man with the pretension of any scientific knowledge can deny that every atom in this universe is subject to laws, that every evolution is on a set course and has a definite order. Our sun, which is only a single unit among many thousands of celestial bodies, separated under certain laws from the vibrating primeval cloud, and we are told that all the planets of the solar system were centrifugally thrown out from that separated and revolving sun. If the vibrating primeval cloud had not obeyed the law and thrown out a unit of a particular dimension and weight the sun would not have come into existence; and if the sun had not thrown out, by a centrifugal action, other units of a particular dimension to a proportionate distance from itself, the solar system would have been non-existent and our earth nowhere. The slightest deviation from the set course and process could have given birth to an altogether different system, an altogether different earth. In short, we find everything in this universe—the whole universe itself—subject to fixed laws of great significance and exactitude. Those laws clearly prove the existence of a Designer, and also give us a clear indication of what is the duty or religion set by that Designer for all that exists. We can clearly see that the religion or duty of Nature is to be submissive to the laws set by the Creator.

The sun as well as the earth, the man as well as the animal, all have been assigned to them that duty, all have been endowed with an instinct or a will to act up to that duty. The sun does not change its course, nor does the earth. If they did they would be destroyed. Anything in this universe that disobeys the laws set by God is punished. The degree of obedience depends upon the potentialities developed individually, but every atom is conscious of the law, the religion. It instinctively follows that religion. It follows not only the fundamental principle of religion, i.e. submission to the laws set by the Creator, but also its corollary, i.e. love towards His creatures.

Every atom is obedient to the Creator, and every atom has an affinity, called by the scientists "chemical affinity," towards another atom. As man has evolved or been gifted with a soul and a will, he has been given great potentialities and capabilities to find out those laws which are followed by everything in this universe, so as to be able to make those things work to his own benefit. But there is no doubt that if he himself were to deviate from those laws which have been set down for him—for his physical development as well as spiritual progress—he could not escape punishment. His religion is no other than that of the atom, of the sun, or even of the very earth upon which he exists. The whole Nature has a common duty, a common religion, and it is this: Submission to the Creator and love towards His creatures—or in one word, **Islam**.

AL-QIDWAI.

A MESSAGE FROM MOROCCO

PROFESSOR LÉON has recently received a letter, of which the following is a translation, from a French gentleman now in Morocco:—

SEFRON, MOROCCO,

September 12, 1915.

DEAR BROTHER IN ISLAM,

Having been a subscriber to that interesting paper *The Crescent* about the year 1899, I remember having seen your name therein, as one of the professors at the Liverpool Muslim College founded by Sheikh Abdullah Quilliam Effendi.

I take it that you are of French nationality as your name

indicates entirely French origin, above all the use therein of the accent upon the *é* in *Léon*.

Although I am acquainted with the English language and can read same, the writing thereof is somewhat difficult and I am not satisfied with myself therein, and therefore would like to correspond with English Muslims. Could you arrange this, and thus form a friendship between myself and them.

Military service and the struggle for existence has caused me to lose the receipt of *The Crescent* for many years.

I am delighted with the ISLAMIC REVIEW, and my heart leaps with joy when I read of fresh converts entering into Islam.

I had hoped to go on a pilgrimage to Woking during my long holiday, but the war prevented me from so doing, as I have been mobilized in the Zouaves, and I have had to remain at my post.

I still long to converse with my English brethren, but I will not be able to do so before the end of the war.

Four hundred of the Faithful assembled at the Eid-ul-Fitr prayer! It must have been a grand and soul-inspiring sight!

I shall gladly welcome the new translation of the Holy Koran when it is published.

Your brother,

M. J. BURET.

P.S.—My father and I became converts to Islam in France in 1899. There are many French people who have become Muslims, both in France and in Algeria. My father was acquainted with Dr. Grénier of Pontarlier. I know Mons. Divet, an artist (painter) of great talent at Bonsaada (Algeria).

Believers! Now hath God sent down to you a warning! a prophet, who reciteth to you the clear signs of God, that he may bring those who believe, and do the things that are right, out of the darkness into the light. And whoso believeth in God, and doeth the things that are right, God will cause them to enter the gardens beneath which the rivers flow, to remain therein for aye! A goodly provision now hath God made for him.—THE QURAN.

THE GATE BEAUTIFUL

A PHANTASY

By PROFESSOR N. STEPHEN.

[NOTE BY THE AUTHOR: This little Phantasy appeared in its original form in *The Crescent* just thirteen years ago to-day. It is here revised and slightly amended in the hope that it may prove acceptable, *The Crescent* having ceased some years ago, and being out of print.—*September 1, 1915.*]

“A Thing of Beauty, is a Joy for ever.”

“The entrance to the City of All Good is by The Gate Beautiful.”

THIS was the saying, or phrase, call it which you choose, which on a certain day not so long ago seemed to haunt my mind. Do what I would I could not get rid of it—“The Gate Beautiful.” It sang itself into my thoughts like a charm, or like some delightful melody, and would not be driven out; so I said to myself here is a saying worth thought, a beautiful saying, which brings before the mental eye a city without blemish, where all is good and fair to look upon, where sorrow is not, and happiness reigns unbroken and serene. And thus I built me a picture in the air and said, It is a lovely city, would I might dwell there; a vision of delight, would it could last for ever. It is beautiful! beautiful!!

And then the demon of Doubt within me said, What do you mean by beautiful? Explain yourself. That, said I, is easily done; by beautiful I mean charming, pleasant, desirable, and a dozen such phrases. But none of them were quite so satisfactory or conclusive as I had at first expected, and the demon smiled as he suggested the thought, “Many men, many minds.” What is charming to me may be repellant to another; what pleases me, may displease others; my desires may be opposed to the desires of others. Is there such a thing as beauty in the abstract? or is it only our appreciation of a thing which makes it beautiful?

Now, I cannot bear to be beaten by this same demon, so I sat thinking over all I had read and could recall which should help me to give a final and conclusive answer, and banish him from my mind by saying in a few words beauty is this or that; but the reply would not come as I wished, though it came in

many forms and from many sources. First, A. G. Baumgarten, the founder and leader of "The Philosophy of the Beautiful," in or about the year 1750, and who died in 1762, seemed the most likely authority to consult, and he says, "Beauty is the perfectness of an object, manifested in its appearance." But there are many things perfect, yet without beauty, at least to all except those specially trained to perceive their special adaptation, and even to these the idea conveyed is not of beauty so much as fitness or suitability. And so the mind rebounds to the other extreme, and says with Hegel, "Nothing is beautiful in itself," that is to say, except so far as it realizes our own ideal. But, again, is this so? Is not a flower, a butterfly, beautiful in itself? It must be so; for even a child, so young that it can have no ideal, will crow with delight and stretch out its little hands to grasp the pretty thing.

Next in my thoughts came Ruskin (a name to conjure with), who says, "There is not one single object in nature that is not capable of conveying ideas of beauty." But this, again, was not satisfactory, for, with all respect to so great a man, does it not go a little too far? and are there not in nature things, not beautiful, from which we turn aside with pain or dislike, and which convey ideas of ugliness, or deformity and repulsion, in place of beauty or attraction? True, nature always has a tendency to beautify, as when she covers some old ruin with her mantle of greenery, but there are dark corners in nature, where she is not attractive. Here is a simple illustration from a favourite writer:—

"Did you ever, when walking in the fields, come across a large flat stone, which had lain nobody knows how long just where you found it, with the grass forming as it were a little hedge all around it; and, feeling that it had been there long enough, you with your stick, or your foot or your fingers, turned it over, and so gave an unforeseen and unpleasant surprise to a small community of *hideous* crawling things, the very existence of which you had not suspected, till the light of day blinded them and set them using every leg they have got (and some of them have got a great many) in a rush for some underground retreat, a rapid flight from the beautiful sunlight to hideous darkness and obscurity?"—OLIVER WENDEL HOLMES.

True it is, later on steps in nature with her tendency to beautify, and grass grows there, and the dandelion and buttercup, and beauty, "Divinity taking form and colour," rests upon the spot. Ah, yes! so it is always, when light is brought into dark places, when Error gives place to Truth, Foulness to Purity, Ignorance to Knowledge.

And just here that demon of Doubt began to feel uneasy and to fade away, for Truth and Knowledge are his mightiest foes, against which he cannot stand, and I sang to myself quietly those lines of the poet Keats:—

"Beauty is Truth—Truth Beauty;
This is all we know on earth,
And all we need to know."

And so I fell into a state half wakefulness, half sleep, and my thoughts, untrammelled, took this shape—

I saw a young man about to start on his journey through the world, and about him stood his teachers that had been, and to them in turn he put these questions:—What is best worth seeking? What must I aim for? What must be my goal? And the first, a poet and dreamer, said, Seek, oh my son, the Beautiful, until you find its most perfect type. And another said, Seek, oh my son, the Pure and Good; so shall you gain the prize worth more than all the rest. And yet another said, Seek, oh my son, the Truth, for all else is but as dust before the wind. Then the youth turned to one older than the rest and said, You have heard, oh my father, and surely there be many things which are Beautiful, many things which are Pure and Good, many things which are True; which of all these must I seek? And the sage answered, There is a city, and before it is a Gate, on the right hand of which is a pillar of crystal, clear as a stream of living water, and on the left hand a pillar of marble, white and spotless as snow on the mountain, and the name of the Gate is Beautiful, and the pillars are Truth and Purity, and without the pillars the Gate would fall. Seek, oh my son, The Gate Beautiful, and you shall find all, for it stands at the entrance to the place of All Good—the City of Perfection. And the way, oh my father? My son, the ways are many, and each who would travel them must choose and walk his own until he reach the river where all meet, and where is the parting of the ways. The one way endeth at the Gate Beautiful, but the other endeth—who can say where?

Such was my fancy. And even so it is with all men : willing or unwilling, each must choose and tread his own path-way through life, and the good and the bad walk together to the parting of the ways, even as the wheat and tares grow together till the time of the harvest. And thus, when the time comes to make choice, all men are not of one mind, though all, or nearly all, begin with the desire to do right, and be true men. So some choose to seek for power and some for fame, some for pleasure and some for wealth, and to each his own choice seems the one to be desired the most. And if we ask ourselves are any of these things wrong in themselves, we can but answer no ; they may all lead to good if they are followed in the spirit of truth and purity, and *the goal* is not made *the God* of our life. Just so long as we follow in the way of justice and honour, and avoid, or rather shun, all those side paths and short cuts which seem to make the way so much easier, but are the paths of dishonesty, or extortion, of injustice, indulgence, and uncleanness, all those ways may lead us towards the Gate, for

"Beauty is not in the thing,
But in our way of viewing it ;
Evil is not in the thing,
But in our way of doing it."

But, alas, we are but weak, and our resolves apt to be forgotten in the time of temptation, so we must be prepared for battle. We may see the light of truth before us, and mark it well, determining to make it our guide, but before we have travelled far Satan is sure to have another light dancing there, and often, in fact mostly, it will seem the brighter of the two ; and for a while the light of truth will be dim. Then one of these days we shall see the two lights before us, the one looking faint and far off, leading over rough and stony places, or even almost lost ; the other near and bright, beautiful with a false beauty, tempting to the sight and easy to follow, leading over smooth and level ground, now here, now there, in a dance of mazy intoxication, like a Will-o'-the-Wisp, calling "Follow me, follow me, see how quickly I go."

And so for a while—happy for us if only for a while—the tempter leads us on these easy roads, till we find they bring us into mire and bog, through quicksand and mud, till the light of truth is almost lost. And then comes sorrow and regret : but we need not even now despair, for if we can see it ever

so faintly, and struggle manfully to follow it, Truth will lead us to safety at last; and though we be sore muddled and bespattered on the way, the God of Mercy and Compassion will not judge us with a harsh judgment, but even as a loving father his child, with love and tenderness, saying, Oh, my son, thou was led by a phantom beauty, a beauty which was false and leadeth astray, yet will I forgive thee and welcome thee.

But if the false light be still followed beyond the parting of the ways, surely will it lead on to the path that endeth—who shall say where?

Remember always, it is no use putting the blame on Fate or Kismet; every man may, nay, must, choose for himself—carve out his own destiny, subject to the will of God: and it is impossible to imagine God, the loving and kind, condemning any man to evil, except on his own choice. No! It is certain as death itself that

“To every man there openeth a way, and ways and a way,
And the high soul chooseth the high way,
And the low soul gropes on the low,
While on the misty flats between, the rest drift to and fro.
But to every man there openeth a high way and a low,
And every man decideth the way his soul shall go.”

J. OXENHAM.

Let our thoughts return for a few minutes to a phrase I used a few sentences back: These things should be our *goal*, not our *God*; in other words, an *object in* our life, not *the object* of our life. There is the danger. The false light may give them undue importance, causing us to think less of the manner of gaining our end, making *the gaining* of it all paramount. Then we shall first be less careful to avoid evil in the pursuit of our choice, and shall give that choice a value which it has no right to. Suppose we take wealth as an illustration—and there is no more dangerous and engrossing pursuit. What says Ruskin: “Wealth in itself is nothing. Money is of value only for that it can purchase. If I had all the wealth in the world, and no other man wanted it, of what use would it be? I should have to labour in my own garden, grow my own potatoes, and wash and cook them, too, before I could eat them.” Or again: A wealthy merchant was lost in the desert, hungry and thirsty and near to death, when to him came a wandering pilgrim. And said the rich man, Help me and I will reward thee well, for I have great wealth. But, said the pilgrim, what

is thy wealth—canst eat it? What is thy wealth—canst drink it? Nay. Then is my crust and this cup of water of more value than it all. And no matter what worthy goal you strive for, the same illustration applies—be it fame, or power, or pleasure; they are all dependent upon their immediate surroundings for such value as they ever possess, and have none in themselves. Of what value is fame if there be none to proclaim it? Of what value power if there be none to rule over? Of what value pleasure if there be no health to enjoy? And, at most, what a transient and passing beauty they all have, even at the very best, a beauty which fadeth as a flower, and passeth away even as a day that has come to eventide. But the beauty of truth and goodness is a joy for ever:—

“For Truth has such a face and such a mien
As to be loved, needs only to be seen.”—DRYDEN.

Truth is always beautiful, but the ways of this world are against it, and do all they can to change its very form, and often they make it hard to recognize when we see it. There is a little fable (I think by Holmes, but I merely paraphrase it from memory) which says:—While we are yet young there comes to us an angel holding in his right hand cubes like dice, and in his left spheres like marbles. The cubes are white and stainless, and on each is written the word Truth. The spheres are veined and streaked and spotted, and when the light shines full upon them you can see the word *Lie* written there. And we take them both from his hands, and soon find the spheres the most convenient things possible. They move easily, and they roll where we wish. But the cubes, ah! they will not roll at all; they stand still, and are always right side up, and often in the way. But in a little while we learn that things which roll so easily will often roll into the wrong corner, will get out of the way, and can never be found when wanted; in short, can never be depended upon, and if we try to stand on them will as likely as not give us a nasty tumble. But the cubes can always be found; they stay where they are put, and are firm and to be depended upon. And so we learn, if we be wise, to leave those rolling globes—which are lies—and hold fast the cubes—the square blocks which are truth. Then comes the world in the shape of timidity, or good nature or politeness, and insists that truth must roll, or no one can use it; and they so rasp and file, and polish and round-off the cubes of truth,

that it is very hard to tell them from the spheres of falsehood.

But what says Milton: "Truth is as impossible to be soiled by any outward touch as the sunbeam." So truth and beauty are always found together; he who loves the one will love the other. The impure and the unclean just as surely seek the shelter of a lie, either to excuse or hide their ugliness and deformity.

The pillars of Beauty are truth and purity, and whosoever would find the one must love the other, and it follows that before we can love them they must be beautiful in our eyes and a thing to be desired. He who loveth a life of falsehood or licentiousness, who findeth pleasure therein, will never leave it until he sees how debasing it is, and the longer he lives such a life the more debased will his nature become, and the more impossible will it be for him to realize the beauty of purity and truth. Ignoble thoughts, ignoble pursuits, are not only so in themselves, but make their followers ignoble too. As are a man's pursuits and desires, so will his life be also and so his nature. But noble thoughts and kindly deeds will raise both the mind and life of man to heights of delight he can never picture till he reach them. Note this; it might be written in letters of gold: Truth and purity are divine, and so they make their followers daily more like and more near to God. Seek them, and ye shall be daily ennobled by the search, each nearer step giving you a closer, a deeper, and clearer knowledge of all good things, awakening in you a stronger desire to attain to the Ideal Life, which is a foretaste of the Life Immortal.

Have you ever thought what would be the feeling of a man in paradise (supposing it possible he could attain to it) whose choice had led him away from, given him no love for, the pure and beautiful, whose pleasures were all of the earth, earthly? How he would stand surrounded by things in which he had neither part nor pleasure—*alone in paradise?*

There is but one entrance to the City of All Good, and that is by the Gate Beautiful; and on either side the gate are Truth and Purity. If a man guide his steps by these, if he walk with Truth on the one hand and Purity on the other, no matter what his pursuit in life may be, he will ennoble both it and himself, for he will

"Carry music in his heart
Through busy lane and wrangling mart."

Dishonour cannot touch such a man, disgrace will not come near him ; the good will grow ever more beautiful in his eyes, the evil more and more a thing to be shunned ; and thus, his mind attuned to noble thoughts and pure desires, he will rise day by day to a higher ideal, inspired and strengthened by a clearer, a deeper, and a more perfect appreciation of the True, the Beautiful, and the Good.

EL AMEEN

BY AN ADMIRER OF ISLAM

WHO is this who comes from Hira ?
Not in stately pomp and pride,
But a great free son of Nature,
Lion-souled and eagle-eyed ?

Who is this before whose presence
Idols tumble to the sod,
As he cries out " Allah Akbar,"
No ! there is no God but God ?

Wandering o'er the solemn desert
He has wondered, like a child,
Not as yet too proud to wonder,
At the Sun and Star, and Wild.

Oh thou Moon ! who made thy brightness ?
Stars, who hung you there on high ?
Answer ! so my soul may worship—
I must worship, or I die.

Then there fell the brooding silence
That precedes the thunder roll,
And the old Arabian whirlwind
Called another Arab soul.

He has stood and seen Mount Hira
To the awful Presence nod,
He has heard from cloud and lightning—
No, there is no God but God.

Call you this man an " Impostor " ?
He was called " The Faithful," when
A boy he wandered o'er the desert,
By the wild-eyed Arab men.

He was always called "The Faithful":
Truth he knew was Allah's breath;
But the Lie went darkly gnashing
Through the corridors of Death.

He was fierce!—Yes, fierce at falsehood!
Fierce at hideous bits of wood
Which the Koreish taught the people
Made the sun and solitude.

But his heart was also gentle,
And affection's graceful palm,
Waving in his tropic spirit,
To the weary brought a balm.

"Precepts?"—"Have on each compassion,"
"Lead the stranger to your door,"
"In your dealings keep up justice,"
"Give a tenth unto the poor."

Yet ambitious? Yes, ambitious,
While he heard the strong and sweet
Aiden voices sing, to trample
Conquered Hell beneath his feet.

Islam? Yes, "submit to Heaven."
Prophet? To the World thou art;
What are Prophets but the Trumpets
Blown by God to stir the heart?

And the great heart of the desert
Stirred unto the solemn strain,
Rolling from the Mount of Hira,
Over Error's troubled plain.

And two hundred dusky millions
Honour still "El Ameen's" rod,
Daily chanting "Allah Akbar,"
Know—there is no God but God.

Call him, then, no more "Impostor!"
Mecca is the choral Gate,
Where till Zion's noon shall take them
Nations in the Morning wait.

J. P.

THE LAST PROPHET

THOSE who study Islam know that the Prophet Muhammad did not claim any super-humanity for himself. On the contrary, he proclaimed that he was only a man commissioned by the All-merciful God to reguide His people who had walked astray once more from the right path. He clearly said that he had not brought any new religion, that all the Prophets sent down by God in different countries to different people should be equally respected. The Quran has distinctly declared : " Whether a Believer, a Jew, a Christian, or a Sabian, he who believes in God, the Last Day, and *acts aright*, his reward is with his God, he should neither fear nor be grieved." It further says : " There is no piety in turning your faces towards the East or towards the West, but he is pious who believes in God and the Last Day, the Angels, the Scriptures, and the Prophets, who for the love of God disburseth his wealth to his kindred and to the orphans and the needy and the wayfarer, and to those who ask for, and for the redemption of captives ; who observeth prayer and giveth alms, and who is of those who are faithful to their engagements when they have covenanted, and who are patient in adversity and hardship and in times of trouble. These are they who are straight, these are they who are pious."

The Quran again says :—

" They say, Become Jews or Christians that ye may be directed. Say, Nay, we follow the religion of Abraham the orthodox, who was no idolater. Say, We believe in God, and that which hath been sent down unto us, and that which hath been sent down unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was given to the prophets from their Lord : we make no distinction between any of them, and to God are we resigned. Now if they believe according to what ye believe, they are surely directed, but if they turn back they are in schism."

There are many more passages in the holy Quran which can be quoted to show that Muhammad preached only a Universal Faith—in its essence the same which had been preached before him by other Prophets. He never claimed that his was the only right mission or other people should not expect salvation. In fact, he was so liberal in his views as to the salvation that Gibbon says :—

"By Muhammad's intolerant adversaries he is upbraided for extending even to themselves the hope of salvation, for asserting the blackest heresy, that every man who believes in God and accomplishes good works may expect on the last day a favourable sentence. Such rational indifference is ill adapted to the character of a fanatic, nor is it probable that a messenger from heaven should deprecate the value and necessity of his own revelations."

In short, Muhammad never advanced any such claims as are said to have been advanced by other Prophets, like Krishna, Buddha, or Jesus. If he had had any personal ambitions he could have very easily followed his predecessors. That he did not do so shows that he did not like to go beyond the real facts.

But Muhammad did claim to be the Last Prophet, and history proves him to have been right in his claim. If Muhammad had not been sure of this he would never have risked his future position by advancing that claim. He left the coming generations to judge him, and what do we find? That the world has seen several religious reformers and teachers since, but not one Prophet after him. So far he has remained the Last Prophet, and there can be no doubt that he will remain so to the end of time, because there is no need left for another Prophet. He knew what his mission meant, and he also knew the progress the world was to make. All other Prophets who preceded Muhammad had more or less a local mission. Even those whose mission was not local did not leave behind any such record of their tenets and preachings which could be followed in its entirety all the world over and at all times. Those scriptures which came down to them from above got eventually corrupted, and it looks as if the All-wise Creator who knows all about the past, the present, and the future, meant in His wisdom that those scriptures should get corrupted and lose their efficacy. None of the books that claim to have a Divine origin have anything in them showing that they were meant to remain protected from corruption. The Maker of this universe knew well on what principle he was laying it out. He knew the potentialities of evolution and development. He knew that in the beginning of the human history full mystery of life and death and faith could not be explained. In every age Prophets were sent down according to the necessities of the time and the intellect of the

people of that particular age. The world was created on progressive principles, and the Prophets that came one after the other were also progressive. The finality was only reached when the Last Prophet was sent down. The Book revealed to him contained the passage :

“We are the Guardians of this Book.”

That Book has remained intact for the last thirteen hundred years, and now since the Press has been invented there is no fear left of its ever getting corrupted in the future. Every human care was taken to keep that Book uncorrupted. Even to this day there are living in different parts of the world hundreds of thousands of such men who can repeat from memory in a few hours the whole of the Quran in the same tone, without the difference of a single letter or vowel point, as was repeated by Muhammad himself. The moment a verse was revealed to the Prophet it was written down on the palimpsests and also on the tablets of the heart of numbers of living men. The greater the expansion of Islam the larger was the number of such persons who knew the Quran by heart. God meant that the *Last Gospel* should remain uncorrupted for ever, and man invented means to keep it so. As long as the Quran remains uncorrupted there can be no need for any fresh revelation. Islam lives and shall continue to remain a living religion.

The language used for the Last Gospel by the Almighty Creator was the fittest language for a revelation of that nature and with that view. There are philologists who claim Arabic to be the mother of languages. Besides this, those who know Arabic know that it is the most expressive and exhaustive language, and is the most suitable medium to explain religious problems. Because the Gospel given to the Last Prophet is in that language, and that Book is destined to be preserved for all generations, therefore the Arabic language shall also never die. And Arabic is just the language which could well be immortalized.

Above all this the teachings of the Quran definitely and clearly show that it was meant to be the Last Gospel and so Muhammad was meant to be the Last Prophet. Due regard has been paid in the teachings of the Quran of all the progress of which human nature is capable. As for instance, the Quran thirteen centuries ago, when science was almost unknown, said

that the elements are subservient to man, thus anticipating the modern scientific progress; but it has also said that the sun and the moon, etc., are subservient to man, and thus has left room for further researches and progress. The doctrine of the Unity of God has been perfected in the Quran, and all such principles have been laid down in it which shall always guide humanity as long as man remains man and all other things in this universe remain what they are. If carefully understood, a Haeckel can secure satisfaction from those principles, as can any nomadic wanderer in the desert of Arabia.

The progress of the world in almost all its phases is directed towards the same principles which were laid down in the Quran and preached by Muhammad, the Last Prophet, upon whom be the peace of God. Muhammad was the Last Prophet, and he will remain the Last Prophet till the end of day. The very same lessons that he preached thirteen centuries ago are being preached in the same words to-day, and they shall continue to be preached in the future. It is no exaggeration to say that we know Muhammad to-day *exactly* as he was known to the people who lived with him. We know how he walked, how he talked. We know the first word he spoke when he woke up and the last word he uttered when he went to bed. We know the prayer he said when he rode a horse, when he entered a house. We know how he took his food, how he washed himself—in fact we know which foot he put forward first when he walked. Every detail of his life has been authentically chronicled. He lives with us to-day as he lived thirteen centuries ago. He is loved by us to-day as he was loved by those people who saw him playing with innocent children, tending the sick, helping the poor. He is the head of every Muslim assembly, every Muslim society. True Islamic constitution does not allow any autocratic king—not even a president. It only allows a vice-president, a vicerent, a *Khalifa* of the *ever-living* Muhammad. So Muhammad in truth is not dead, nor shall he ever die. And when he is immortal, how can he be superseded? Even if other teachers come into existence, after a time death is sure to overtake them. They will yet leave Muhammad behind teaching humanity as before the ever-living principles of Islam. Thus will Muhammad always remain the Last Prophet.

AL-QIDWAI.

THOUGHTS OF A MUSLIM SOLDIER

By KHALID SHELDRAKE

RÉVEILLÉ has sounded and the camp is galvanized into life. The soft mantle of sleep, which descended upon a weary company, welcomed by all, is exchanged for cries, laughter, cursing, and jingling. Oh! for that peace which is so sweet to the tired warrior. The countryside is in its full autumnal glory, the gold and green mingling in beautiful harmony—the song of the birds, the glory of the sun, all show the kindness of a beneficent Creator. Allah in His mercy has given all things to men which tend to produce happiness and peace. The Divine Plan of all ages is working in all its majesty. Nature, that glorious mirror, reflects the Deity in a million forms, and man must fall down and worship Him who has granted so many favours. Here in a military camp everything is so well organized and conducted that man is apt to become a machine. All the thinking is done by the superior officer, and one simply obeys an order; one quite loses individuality, and effort is purely mechanical. Drilling and marching from 5.30 a.m. to 5 p.m., sometimes on guard for twenty-four hours at a stretch without sleep, one cannot fully appreciate the glories around; there is no time for reflection, for study, hardly for prayer. Yet in spite of all, to the Muslim, even duty, rigorous and unpleasant as it may be, is yet that self-discipline which tends to make one's life purer and better. Our natural inclinations are curbed, we hold ourselves in check, and subordinate our will to those higher in authority. How much more so shall we obey the orders of Allah, who is our Friend and Helper, our Cherisher and Sustainer, who gave us all, and to whom the whole world is as an ant-hill. We puny mortals attempt to analyse the mind of Allah, and fail lamentably. We must learn the lesson of obedience which is inculcated by our officers, we must learn Islam. How little did I think when I stood in the little Mosque and heard the sweet call of the muezzin, "Allah Akbar!" that in a short time the world would be convulsed in a terrible life-and-death struggle; that we should be brought face to face with that terrible picture of discord and strife between sister nations showing so conclusively the utter failure of Christianity. The creed of "peace" its adherents term it; but a harbinger of strife and hatred it has proved

itself to be. How is the spirit of brotherhood shown as the believers claim? By Protestants tearing at the throat of Protestant, of Catholic savagely bayoneting Catholic, of Greek slaying Greek, and the blood-lust blotting out the sham and falsehood called by Europe "Civilization." Oh, how the hypocrisy of this term is thrown out in relief! European "civilization" has been the excuse to enslave weaker races, to blot out nations, to murder innocents in all lands, to destroy mosques, to burn and ravage "uncivilized" countries. Now that the weaker nations have been subdued, the jealousy and hatred of Christian Powers have broken out again and the weapons of "civilization" are now turned against each other. What will be the end? Europe is the cockpit of the world and her religious life has proved a complete failure, her morality negligible, her honour scattered. Will she repent the error? will she still retain those barbarous notions which tend to increase the mutual jealousy? will she still cling to a faith proved time after time a complete failure—man-made and therefore imperfect? or will she realize that Allah is but One, and if we follow those laws which He has given us, if we try to understand that wonderful scheme of things and submit ourselves to Him—if we become Muslim and make "Islam" our watchword throughout life, then war and discord will disappear and mankind be united into one grand family. Let unity be established on this planet of ours, and the sun of heaven will shine on a world of peace and happiness.

MUHAMMAD'S EARLY LIFE

"The best among you is he from whom greatest good accrueth to mankind."—MUHAMMAD.

WE find in the life of the Great Prophet Muhammad three very important stages that point out that the chief object of his mission was to restore harmony among the discordant sections of mankind. The first of these periods preceded the commencement of his ministry as a prophet. We find his heart instinctively going forth to the help of orphans, widows, children, and women in general. The wayfarer, the cripple, the aged and those who were in debt were the objects of his particular care. A keen desire for restoring the peace of individuals developed into a fervour for promoting the welfare of communities. His patriarchal

love expressed itself in many directions. The first public act of substantial charity that he did was the organization of a body of influential men of Mecca with the object of protecting the life, the property, and the honour of the helpless and the indigent among the inhabitants of the town in general, and the strangers in particular. The death of his grandfather, Abdul-Muttalib, caused internal turmoils and troubles in Mecca. Commerce was upset. Pilgrims who visited the holy place were ill-treated and the people generally were subjected to injustice and cruelty. Strangers were exposed to all sorts of maltreatment, spoliation, and oppression. Not only were their goods and chattels robbed away from them, but also were their wives and daughters. The pre-Islamic history records innumerable shameless outrages that were publicly perpetrated. Acts of brutal murder and unrelenting lawlessness seemed to have wrecked every institution and overthrown every authority. Patriotic as the would-be prophet was, his heart became sore at the sight of the condition of his people. At his instance the leading descendants of Hashim and Muttalib leagued themselves into a body in alliance with the principal chieftains and clansmen of the place, and solemnly avowed to stand by the rights and property of every individual that lived in Mecca or paid a visit to it. Although Muhammad was young—not much over twenty-five years of age—he was the founder and the most active member of this chivalrous association. But he did not allow himself to gain any worldly prominence thereby. This charitable society was not called after him, but took a name, *Hilf-ul-Fuzul*, in memory of an ancient federation that had been set on foot with an identical purpose, but had become defunct. The would-be prophet enjoyed entire freedom from selfish motives, and consequently his practical life of actual charity inspired implicit confidence and true reverence. The influence of the new institution began to be felt very soon. To the Meccans as well as the strangers, to the low in common with the high, was restored a peaceful enjoyment of their rights and liberties. The marauding and lawless propensities of the people were repressed with a strong and efficient hand. Similar measures of beneficence adopted now and again by the great patriarch of Arabia won him the title of *al-ameen*—the most trustworthy—from his nation. Even in the early period of his life he had won implicit confidence from his people, and was always treated as the most respectful, honest, and truthful man. Although he came from the noblest and the most powerful family of Meccans he was always humble and kind even to the very poor, and although the whole country was, before his mission, involved in deep-rooted vices of drunkenness and debauchery, he remained from his childhood to death the shining star of sobriety and virtuousness. May the peace of Allah be on his soul!

A "STORY OF ISLAM"

By J. PARKINSON

A FRIEND has sent me a copy of "The Story of Islam," by T. R. W. Lunt, with numerous remarks and points of interrogation written on the margin at various places. My friend probably wishes my opinion on some of them; to deal with all would mean a small volume.

The book is meant for the instruction of "young people." It contains an introduction from the pen of the Head of Eton College. The Canon may know something or nothing about the story of Islam—it is impossible to judge from his article, but holding the position he does, a work recommended by him will receive a certain amount of preference to other works on the same subject by those under him; it will influence them according to the ideas expressed for good or ill according to the correctness or incorrectness of the teachings, impressing them at a period of life when ideas, be they right or wrong, are easily absorbed, and the mind easily moulded by the teacher. In later years it is difficult to throw the wrong opinions overboard, for the impress and bias given in youth is a deep one. Says the writer:—

"There can be no doubt that one of the most urgent of our social problems is not merely the provision of wholesome literature for the young, but the inducing of them to read it."

Again:—

"We ought not to tolerate ignorance, in ourselves or in our children, of what hundreds of millions of human beings are thinking about, hoping for, striving for."

Why, that is the very thing that Christianity—and by Christianity I mean the body politic, principally its heads, the Church and its representatives—did during the ages; it not only tolerated ignorance but discouraged learning, and attempted to stifle all thought on scientific or philosophical lines or issues. People only began to think and teach in Christendom as the Headmaster of Eton does after science and rationalism had broken the fetters woven by a thousand years of servitude to priestly rule and teachings.

Again :—

“But the first step is to get the right sort of book written.”

With a statement of that kind I am at least in “theoretical” agreement. But some internal monitor whispers to me in a language not composed of words that the reverend gentleman and I would completely disagree as to what books come under the above definition. Some of the books I would recommend would to him be taboo and be relegated to the limbo of the untouchables, not to be read at any price. On the other hand, some he would recommend would no doubt appear to me unworthy of serious consideration. In the present case a good deal of resetting, rewriting, and cutting out would to me be necessary before it would be suitable for the young mind, a mind sensitive to new thoughts and ready to receive and absorb ideas.

“One can see, too, in these pages that if Islam has failed to uplift human nature it is because of deadly principles which are at work in England to-day, deeply imbedded in certain popular ideas of Christianity and ethics.”

What an admission! Are the Rev. Lyttelton's ideas of Christianity not popular? Are those popular ideas of Christianity not Christianity—are they not true? If not, would the writer not be better employed in making his ideas popular in England where those deadly principles are at work and deeply imbedded? And what proof has he that his ideas of Christianity are Christianity, and that they are truer than the ideas of Christianity he repudiates?

“What will happen,” he asks, “when the great spiritual forces of the West fairly come into contact with those of the East?”

Well, if those “deadly principles,” “imbedded in certain popular ideas of Christianity,” are not eradicated by the efforts of the Headmaster of Eton and his school, I should say it will be a bad look-out for the spiritual forces of the West both great and small. After all, are the “spiritual forces” of the East and West so different? Is “the power that shapes our lives, rough hew them how we will” variable in different quarters of the globe? To me humanity is a whole,

not a number of isolated, unconnected units or even bundles of units.

The volume itself, dealing with a description of the Prophet, says :—

"An ample beard and moustache covering a rather sensuous mouth."

In the first place I must admit I have no idea what a sensuous mouth is like. In the second, I fail to see how any one could tell whether his mouth was sensuous or not if his beard and moustache covered it. I should be inclined to admit, though, that a person who could write after that fashion was not a safe guide for "young people," without extending the criticism further. We read :—

"He (Muhammad) possessed the power of winning confidence at slight acquaintance" (p. 49).

A truly remarkable attribute in a man of "sordid ambitions," "obvious self-deception," "gross sensual sins," "cruelty," "broken oaths," "cowardice," and "brigandage." And yet, who was "to the end a lover of children," and whose life contained "moral earnestness," "rugged sincerity," "high moral teaching," "gentleness," "faithfulness," "daring," and "saintliness."¹ Truly a wonderful array of attributes for God to implant in the character of one man that thirteen centuries afterwards they might be discovered by Theodore R. W. Lunt and written down for the edification of boys.

He proceeds as follows :—

"Though it is said that new converts returned often from their first audience not only with a feeling of awe and chill, but of dislike" (p. 49).

To a certain extent Margoliouth harps on the same point :—

"Every convert when brought to Muhammad exhibited some repugnancy except Abu Bakr. This was afterwards acknowledged by the Prophet; but he did not state what it was that the newcomers disliked."

Yet Margoliouth himself a few lines later throws some light on the subject when he speaks of the new converts probably taking an "oath of allegiance" and being requested to "give up certain immoral acts." The early converts would in the

¹ Pp. 17-91.

majority of cases be converted by the preaching of the Word, the reciting and expounding to them of the early Surahs of the holy Quran. At the meeting in the House of Arkam they would be instructed not only in the precepts but in the practices of Islam. They would be taught prayers, and it would be pointed out to them that they had certain duties to perform not only to the brotherhood but to Allah; in giving up the worship of idols they would require to give up many practices bound with the worship thereof and of paganism; the giving up of many things that would not occur to them until they were pointed out at the initiation. There can be little doubt that many of them would have an aversion at first to give up certain practices which were by habit part of their daily life and common to the household day after day and year after year—practices their relatives would still perform daily, and probably revile and jeer the new Muslims if they refused to perform them as well. The struggle to give up old thoughts and old habits when discovered to be false or pernicious would be as severe to the Arab of the seventh century as it is to the European of the twentieth. A certain repugnance to perform new rites and to give up others which had grown up with the person is quite easily understood. But in the case of the new converts to Islam, authentic history gives not a single instance of any person feeling any repugnance. All adopted Islam of their free will, and with a readiness to face all troubles and risks.

It would be foolish to assume that all or even the majority of the early converts saw Islam exactly as the Prophet saw it, as they ought to have seen it, or even as many of them would see it in later years of life after much study and experience. While a great truth may flash suddenly into the mind and appear in the thought of an individual like a ray from the altar of heaven, in general truth only dawns gradually on the mind and in the soul of man. There may be a leap here and a leap there apparently larger than usual, but the leap is the impulse of many minor movements and the motion is usually slow, a creeping from point to point. We read also :—

“The Koreish marched upon Medina and besieged it with an army 10,000 strong” (p. 84).

Again :—

“We must follow our hero with his organized and disciplined

army of 10,000 men as he marches upon Mecca. Such an army Araby has never known" (p. 85).

Perhaps it may be said that is unfair criticism. Well, it appears to me exactly the criticism the writer quoted uses in many cases. Mr. Lunt, of course, may refer to the organization and the discipline, not the numbers of the army ; yet, as will be seen, he makes use of a similar phrase a few pages later.

The sentence containing the phrase is a fine example of how by a few insinuating lines a reader unacquainted with the actual facts can be led to draw an entirely wrong conclusion :—

"Within a year Muhammad, at the head of such an army as no Arab had ever dreamt of, consisting of 10,000 horse and 20,000 foot-men, marched northwards to the borders of Syria, and subdued the Christian and semi-Christian tribes of the north, and carried the fire of Islam beyond the borders" (p. 87).

That is the whole statement, and contains the total information given by the writer. To read the paragraph without further knowledge the reader would be liable to draw the inference, meant of course to be drawn, that as soon after the taking of Mecca as possible, the Prophet gathered together a tremendous army and without any provocation, but simply for the purpose of conquest and plunder, swept over the tribes on the Syrian side of the border, subduing them by fire and sword. Such was not the case. Word was brought to Medina of a massing of the legionaries of Byzantium on the border of Arabia. The Muslim had already met the troops of the Greek Emperor at Muta, where they received a check, and would probably have suffered a severe defeat had not the hardihood, valour, and generalship of Khalid ibn Walid stemmed the tide and brought them through the ordeal, if not with victory, at least with safety and honour. The rumour, therefore, that troops were being mobilized on the frontier could not be ignored, and the Prophet resolved to advance with an army. So if the news turned out to be correct he might meet them on their own ground, and if victorious save Arabia from invasion and Medina from a probable attack. When the army reached the border there was no fighting, at least of any severity, only Khalid with his usual impetuosity seems to have taken Duma by force of arms. Elsewhere no opposition was encountered. The rumour con-

cerning the gathering of the Byzantine forces was either false or the movement of the Muslims too rapid to permit of mobilization to any extent. Now the country was completely open to the inroad of the army of the Prophet. Had he so desired he might have plundered and devastated without hindrance. Did he do so? No. Terms were arranged with the various petty rulers whose cities or towns were encountered on the march, and whose positions were such as to dominate the routes from Arabia to the market of Syria and Central Asia.

The treaty made with the Prince of Ailah, the Prince of Duma, and others, on this occasion were similar in tone to the usual treaties made by the Prophet with opposing tribes. For the benefit of readers I quote the treaty made with the Prince of Ailah :—

"In the name of God the Gracious and Merciful : A compact of peace from God, and from Muhammad the Prophet and Apostle of God, granted unto Yuhanna (John), the son of Rûbah, and unto the people of Ayla (Ailah). For them who remain at home, or for those who travel abroad by sea or by land, there is the guarantee of God and the guarantee of Muhammad the Apostle of God, and for all that are with them, whether they belong to Syria or to Yemen or to the sea-coast. Whoso contraveneth this treaty, his wealth shall not save him ; it shall be the fair prize of him that taketh it. Now it shall not be lawful to hinder the men of Ayla from any springs which they have been in the habit of frequenting, nor from any passage they desire to make whether by sea or land. This is the writing of Juheim and Sharahbil, by command of the Apostle of God."

The other treaties are characterized by the same magnanimity, and stand out glorious examples of the kindness and generosity of the Muslim chief. When he might have crushed entirely he granted easy terms. A tribute was imposed in each, but not such as to press heavily on the people. Margoliouth maintains the opposite, as might have been expected ; but the fact that Umar in later years found the tribute of those tribes far below the average and refused to increase it because of the treaties made with the Prophet, is sufficient guarantee that the tribute was light even at the time it was imposed.

(To be continued.)

"THE TENDER MERCIES OF THE WICKED ARE CRUEL"

By LORD HEADLEY

THE truth of these words must have been brought home to any one who has read of the inquests recently held in London on the mangled remains of the poor women, children, and men who have just met death in a most violent and cruel form. To my mind this diabolical attempt to win a war by the frightfulness or terribleness of cruelties on the poor, the weak, and the defenceless is even more abominable than the execution—carried out with revolting cold-blooded precision—of the English nurse, Miss Edith Cavell. There are no words which will adequately convey the feeling of loathing and contempt which the average Englishman has for this kind of warfare, and yet many of us knew, or ought to have known, it was coming. It is now over a year since we heard the first threats of a Zeppelin invasion. Many people, most people indeed, laughed at the idea and, with true British obstinacy and foolhardiness, neglected to take proper precautions—we prayed to God, with commendable piety, we looked above, but *failed to tie our camel*. In other words, we said: "Britannia rules the waves; we never will be slaves"; "God save the King"; "God bless the Prince of Wales"; we have not been invaded since 1066, and all this talk about Zeppelins must be nonsense; we are the British Empire, we don't want to see anything wrong in our defences, "Cives Britannicii Sumus; we *must* be safe; we need not mind about Zeppelins or provide guns to bring them down." Then comes the awakening—the camel has run away—the Zeppelins have come. How stupid we have been; how neglectful of warning! At the beginning of the war we might have secured ourselves to some extent by taking a few thousand German hostages, and with these in hand we should have been in a much stronger position now.

It is over a year ago since the *Value of Hostages, or a Leaf from the Kaiser's Book*, appeared, and in the three short pages of that leaflet the warning was given in simple words as follows:—

"BRITONS,—Are we becoming too polite and particular? How long are we going to sleep on with only occasional awaken-

ings when wholly inadequate measures for our protection are taken? The Spy System is a real and terrible danger in our midst and has as yet been very feebly attacked. Thousands of spies are still abroad. Why are they not all handed over to the Military Authorities—especially those in high places?

There are very few of us who do not fully realize that our unscrupulous and savage foes have been adopting methods all through this war which we ourselves are too civilized or too honest to make use of. Let us now remember that we are

AT WAR,

and that we cannot hope to defend ourselves by a turning-the-other-cheek policy.

We have seen how often the Germans have twisted and tightened what may be called the "Hostage Handle," by arresting hundreds of prominent and innocent people, when they wished to secure the obedience and submission of unfortunate Belgian towns.

WHY DO WE NOT MAKE USE OF THIS METHOD FOR SECURING LONDON FROM ZEPPELIN RAIDS?

Surely we may retaliate to this extent? If a man attacks me with a heavy club or a dagger, surely I may protect my life with similar weapons? Or have we—O Britons—arrived at such a state of drivelling, soppy, sentimentality that we must use ping-pong balls against rifle bullets?

If the British Government would let the German Government understand quite clearly that the "Hostage System," *started and used by the Germans themselves*, will be put into full force the moment bombs begin to fall in London, a great deal of confidence would be restored to our citizens. This may be called "retaliation" but its proper name is "Fair Play" for, if the Germans can apply the thumb-screws of the Hostage System so can we. If the Germans can twist the arms of poor, brave little Belgium—we can play at this game too, if we will, and it all rests with the Government.

Our leaders, who apparently started so well, now seem to forget that we are at War and that we cannot afford to allow what may be called "conscientious scruples" to blind us to the terrible and pressing danger of the enemy in our midst.

"THE TENDER MERCIES OF THE WICKED" 601

Our streets are in darkness and danger, and our traders are being deprived of half their profits, all in the vain hope of hiding London! What a delusion: if every lamp in London were extinguished London could be quite easily located by its bearings which are as well known to airships as they are to cruisers or battleships.

The ostrich hides his head in the sand to escape the African hunter, and the Londoner puts out his lights in order to convince the German Hun that London is no longer to be found on the map of England!!

The true remedy is with us. No one wishes for revenge, but fair and just retaliation is the very thing we want now.

We don't tie up tigers with pack-thread, and half measures are useless with the German Boars whose tusks are as capable of bathing our homes in blood as they are of tearing up scraps of paper.

BRITONS,—Let not this warning be in vain; let it not be too late. The happenings in war time are horrible, but is the course we propose as an effective deterrent half so horrible as what we may be called upon to suffer with London in a blaze and perhaps thousands of people—mostly women and children—torn to pieces by shells or roasted alive in the flames? Mark you, this is what may happen if we do not use what is now our chief and most effective weapon.

Remember also, Londoners and all dwellers in big English cities and towns, that the Germans will select their own most favourable time for their fiendish bomb-dropping. We shall not be able to *see* their airships in the foggy wintry atmosphere—the first intimation will be a sight of the mangled remains of our wives, daughters, and children and the burning of our houses.

Remember, too, that it is the poorer classes which will suffer most—the wealthy will not be so hard hit, since they are less numerous and can often find means of getting away from danger zones, which are impossible for the poor.

O women, do not fail to influence your husbands and brothers to agitate for severer measures than any adopted up to now, viz. arrest and hold as hostages the dangerous and influential Germans in our midst.

Let every reader of these words sit down and write to the Prime Minister, 10 Downing Street, Whitehall, S.W., urging him to order the arrest and detention as hostages of *all prominent Germans*, no matter what their standing may be, and may God defend the right.

October 19, 1914."

If the above exhortation had been taken up by those in

authority we should be in a very different position now. Instead of which the warning was treated with contempt, indeed it was *ignored* by the authorities who must see, if they read it to-day, that every single point made in October 1914 has been proved to demonstration in October 1915.

It becomes us now to pray for the good Spirit of our Holy Prophet Muhammad—may the blessings of God be ever upon his memory, which should always be kept fresh and green in our hearts—for the world never needed His truthfulness, His courage, His sincerity, and His charity more than at this moment of sorrow and affliction.

When we contrast the chivalry and delicacy of feeling shown on all occasions by the Holy Prophet of Islam with the coarse brutality and fiendish cruelty of certain modern Christians and the pretended followers of the great Martin Luther, how our heart-strings contract and how our cheeks burn with shame! We of the West who are, alas! so nearly connected by blood ties with this race of Huns, this race of unspeakable savages which is struggling to gain for the devil the mastery of the world! Ah! Muhammad, most noble exemplar of truth and love, herald of the sacred will of Allah, how we now long for you as our champion of all that is good and just: how we now realize your splendid personality: how we revere your single-minded honesty of purpose; your courageous disregard for mere worldly opinion and your simple childlike faith in the Great Creator! We can imagine that were you with us now we should all follow you and with you be victors in the great fight against the Antichrist, that modern Moloch of personal debauchery and national debasement.

ISLAMIC REVIEW.—We should like to point out that the Christian policy of “turning-the-other-cheek” on all occasions is in distinct contrast to the Islamic teachings of “and in this Law of Retaliation you have life, O ye of understanding, that peradventure ye may fear” (Al-Quran), and the results produced by the adoption of the Christian policy have proved once more as on thousands of occasions before that Christianity of to-day has no practical value, and is by no means a guide for us in all the walks of our life. It is not that the holy Quran does not preach forgiveness. It is not that the life of the Great Prophet who was called *Rahmatullilalamin* (the Mercy for the Worlds) was free from such glorious instances of forgiveness even to his worst enemies, a likeness of which could not be found anywhere in the world—not even in the life of Jesus. But because Islam is a universal Faith, a systematized religion, meant for all times, all races, all countries, it has set rules which can conduct us on the right path spiritually, and it has also supplied us with laws which are best and most efficient to guide us in our dealings with our fellow-men on all occasions and in every walk of life. This war, with its different aspects and incidents, points to the same fact—that Islam is the most perfect religion.

كل واحد قريبه - سفر ٣ آية ١٦ وقل داود ٣
 في زمر ١٦ آية ٣ - ابقد يميني الذي في الارض
 والفاضل كل مستحق بهم - وقوله - في زمر ٣ آية
 ٣ و ٣١: ٢٣ و ٣٢: ١٤ و ٣٥: ١٨ و ٣٤: ٣ رثوا الرب
 يا اتقياء افرحوا بالرب وابتهجوا يا جميع الصديقين
 واحتفروا يا جميع المستقيم القلوب احمدا في
 الجماعة الكثيرة في شعب عظيم اسبحك =
 كثيرون يرون وتخافون ويتوكلون على الرب - واسأل
 ذلك في الاقوال الصريحة الناطقة بكثرة وجود
 الابرار والأتقياء والصالحين والقدسين -
 ريات شعري لم حكوا بهلاك جميع
 ذرية آدم وفيها الانبياء والاولياء والصالحين من
 آدم الى المسيح كما شهدت كتب الله المقدسة فاي
 هم من قول داود النبي الذي شهد بنجاة جميع البشر والبهايم
 في زمر ٣٦ آية ٦ - الناس والبهايم تخلص يا رب
 وفي آية ٧ - ما اكرم زحمتك يا الله فبنوا البشر
 في ظل جناحيك تحمون - وفي آية ٨ - يروون
 من سم بيتك ومن نهر نعمتك تسقيهم
 وفي آية ٩ - لان عندك ينبوع الحياة - فهذه
 الاقوال تنادي صراحة بخلاص البشر وتحض
 البرحمة والاحتماء في ظل الكرم الهى لا
 بكفارة المسيح وموته واهلته -
 الناقل عبد المحي عز - (مولود فاضل)

ولتأملوا ايضا من قول الله تعالى على لسان
صمويل النبي عليه السلام في سفر ١٤ آية ٦ (ليس
لرب مانع عن ان يخلص بالقليل ابا لكثير) لما حكموا
بعدم امكان الله سبحانه العفو عن الكلة آدم من
الشجرة الا بصلب ومرت ابنة الوحيد -
ثم اقول ايمن هم من قول المسيح عليه السلام
عن الادعوى في انجيل يوحنا باب ٧ آية ٣ (لا اخطأ ولا
ابوا) وقول بولس الى اهل ارميه (انتم مشحونون
صلاحاً) باب ١٥ آية ١٢ فلم ينفرون الصلاح عن العالمين
وتحكمون بان جميع الخلق خاطئون ومذنبون - بل ايمن
هم من قول المسيح في لوقا باب ١٥ آية ٧ {يكون فرح في
السماء لخاطئ واحد يتوب اكثر من تسعة تسيين
باراً لا يحتاجون الى توبة} فكيف حكموا بفساد جميع
ذرية آدم بسبب الكلة من الشجرة مع عدم وقوع
صرح ذلك الكتاب المقدس والمعارضة لصرح قول
الله تعالى - لا تحمل الابن من اثم الاب - على انه لو لم تكن
الكثرة الحقيقية في الابرار عن الخطاة موجودة لما
عبّر السيد المسيح ٤ بكثرة الابرار الذين هم لا
يحتاجون الى توبة بهذا التعبير الصريح الدال
على ان الخطاة بنسبة واحد في المائة من
الابرار - وقد يؤيد ذلك ما ورد في كتاب الاعمال
الثاني - ان الاتقياء من كل امة كانوا موجودين
تحت السماء - وقول ملاخي - حينئذ كلم تقوا الرب

كل واحد عن طريقه الرّوى، فاغفر ذنوبهم
 وخطيئتهم فلرّتا ملوا في قوله سبحانه وليتب الى الربّ
 فيرحمه قد صحت كفيماً ذنوبك ان كانت خطاياك مثل
 القرنز تبيّض مثل الثلج الى آخر الايات المذكورة لعلّوا ان
 رحمة الله تعالى وسعت كل شيء وانّه لمجرد
 توبة العبد ورجوعه الى ربّه تحيى جميع ذنوبه
 وخطاياها كانتها لم تكن. ويبدّل الله تعالى بفضله
 وكرمه واحسانه ورحمته سيئات التائبين
 حسنات -

واذا تقرّر ذلك بصريح نصّ الكتاب المقدس
 كان التصديق بان الحسنات تكفر السيئات من
 باب اولى - اذ الحسين بعض الفضل الذي يعفو ولا
 يبالي ريعذب ولا يبالي - من شأنه ان يقبل العمل
 الطيب القليل ويعطى عنه العطاء الجزيل =
 ومثال ذلك في شرّ الكرم مشاهد
 محسوس - وهو انّه اذا اراد بعض الفقراء ان يستعطي
 احد الملوك بان يقدم بين يديه قليلاً من الثمر
 او الفشاء مثلاً - مع علمه حقارة ما قدّمه فنرى ان
 الكرم الملوكي يشمل هذا الفقير بالعطايا والآثقة
 بعطايا الملوك لا بما يليق بتقدمه الفقير الحقيرة
 فما بالك بملك الملوك وارضهم الراحمين القائل ارجعوا
 ارجعوا ايها البنون العصاة انا انا هو الماحي ذنوبك
 لا اجل نفسي وخطاياك لا اذكركها بعد -

بسم الله الرحمن الرحيم
نحمدك ونصلي على رسوله الكريم
{ابطال الوهيّة المسيح عليه السلام وكفّارته }
منقولاً من تحارير سيدي ومرشدي اعلى الله مقامه -
ان الله سبحانه وتعالى يغفر الذنب ويقبل التوبة ويعفو عن
كثير كما قال في كتابه الحميد وفرقانه المجيد (ان الله غفور رحيم)
وقال (وان الله لعفو غفور) وكما قال على لسان اشعيا النبي
في السفر الاول آية ١٧ (اغسلوا تنقروا اغزلوا شرا فاعلواكم)
وفي آية ١٨ (ان كانت خطاياكم كالقرمز تبيض كالثلج) وفي سفر
٣٣ آية ٢٥ (انا انا هو الماحي ذنوبك لا جل نفسي وخطاياك
لا اذكرها) وفي آية ٢٢ من سفر ٣٤ (قد محوت كفيم
ذنوبك وكسحاب خطاياك ارجع الي) وفي سفر
٥٥ آية ٧ (ليترك الشرير طريقه ورجل الاثم افكاره
وليتب الى الرب فيرحمه لان الهنا كثير الغفران)
وقال تعالى على لسان ارميا النبي في السفر الثالث
اية ١٢ (ارجعي ايها العاصية اسرائيل يقول الرب تعالى
لا اوقع غضبي بكم لاني رؤف لا احمق الى الابد) وفي
آية ١٣ (اعرفي فقط اثمك انك الى الرب الهك اذنبتي)
فقول النصارى بان التوبة لا تكفي لمغفرة الذنوب باطل
لان الله تعالى قال ايضا على لسان ارميا النبي في سفر ٣١
آية ٣٤ (لاني اصفح عن كل اثمهم ولا اذكر خطيتهم
بعد) وفي ٣٣ آية ٨ (واطهرهم من كل اثمهم الذي اخطوا
به الي واغفر كل ذنوبهم وفي سفر ٣٦ آية ٣ (فارجعوا